The Student's Gospels

Mathews and Goodspeed

APR 19

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THE
STUDENT'S GOSPELS

A Harmony of the Synoptics
The Gospel of John

ARRANGED BY
SHAILER MATHEWS

USING
THE NEW TESTAMENT
An American Translation
By EDGAR J. GOODSPEED

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PREFACE

This arrangement of the Gospels is intended for students and readers of the Bible rather than for technical scholars. For them there are Harmonies and Synopses both in Greek and in English. The present volume reproduces the sections of the new edition of Burton and Mathews. *Life of Christ.* The headings are less formal than in many Harmonies and, it is hoped, will aid the student to gain the content of the paragraphs themselves.

The text of Goodspeed's *American Translation* was chosen as an additional aid to those who wish to appreciate the freshness and vigor of the Gospel stories.

In accordance with the prevailing conclusions of New Testament scholars, no attempt is made to "harmonize" the Four Gospels, but the Gospel according to John is arranged independently as an interpretation given Jesus by the third generation of Christians.

The paragraph headings are intended to help the student gain the point of view of the evangelist as the interpreter of the religious significance of the primitive messianic hope.

SHAILER MATHEWS

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BOOK I
THE CHRIST OF HISTORY

PART I
JESUS BEFORE HIS PUBLIC MINISTRY

§1. LUKE'S PREFACE

LUKE 1:1–4

Many writers have undertaken to compose accounts of the movement which has developed among us, just as the original eyewitnesses who became teachers of the message have handed it down to us. For that reason, Theophilus, and because I have investigated it all carefully from the beginning, I have determined to write a connected account of it for Your Excellency, so that you may be reliably informed about the things you have been taught.

§2. THE TWO GENEALOGIES OF JESUS

MATTHEW 1:1–17

The ancestry of Jesus Christ, who was descended from David, who was descended from Abraham. Abraham was the father of Isaac, and Isaac of Jacob, and Jacob of Judah and his brothers, and Judah of Perez and Zerah, whose mother was Tamar. And Perez was the father of Hezron, and Hezron of Aram, and Aram of Aminadab, and Aminadab of Nahshon, and Nahshon of Salmon, and Salmon of Boaz, whose mother was Rahab. And Boaz was the father of Obed, whose mother was Ruth. And Obed was the father of

LUKE 3:23–38

Jesus himself was about thirty years old when he began his work. He was the son, it was supposed, of Joseph, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Johanan, the son of Resa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of

Jesse, and Jesse of King David. David was the father of Solomon, whose mother was Uriah's wife. And Solomon was the father of Rehoboam, and Rehoboam of Abijah, and Abijah of Asa, and Asa of Jehoshaphat, and Jehoshaphat of Joram, and Joram of Uzziah, and Uzziah of Jotham, and Jotham of Ahaz, and Ahaz of Hezekiah, and Hezekiah of Manasseh, and Manasseh of Amon, and Amon of Josiah, and Josiah of Jeconiah and his brothers, at the period of the Babylonian Exile. After the Babylonian Exile, Jeconiah had a son named Shealtiel, and Shealtiel was the father of Zerubbabel, and Zerubbabel of Abiud, and Abiud of Eliakim, and Eliakim of Azor, and Azor of Zadok, and Zadok of Achim, and Achim of Eliud, and Eliud of Eleazar, and Eleazar of Matthan, and Matthan of Jacob, and Jacob of Joseph, the husband of Mary, who was the mother of Jesus called Christ. So the whole number of generations from Abraham to David is fourteen, and from David to the Babylonian Exile, fourteen, and from the Babylonian Exile to the Christ, fourteen.

Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Ragau, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

§3. THE BIRTH OF JOHN THE BAPTIST FORETOLD TO ZECHARIAH

LUKE 1:5–25

In the days when Herod was king of Judea, there was a priest named Zechariah who belonged to the division of Abijah. His wife was also a de-

scendant of Aaron, and her name was Elizabeth. They were both upright in the sight of God, blamelessly observing all the Lord's commands and requirements. They had no children, for Elizabeth was barren; and they were both advanced in life. Once when he was acting as priest before God, when his division was on duty, it fell to his lot, according to the priests' practice, to go into the sanctuary of the Lord and burn the incense, while all the throng of people was outside, praying at the hour of the incense offering. And an angel of the Lord appeared to him, standing at the right of the altar of incense. When Zechariah saw him he was startled and overcome with fear. And the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John. This will bring gladness and delight to you, and many will rejoice over his birth. For he will be great in the sight of the Lord. He will drink no wine or strong drink, but he will be filled with the holy Spirit from his very birth, and he will turn many of Israel's descendants to the Lord their God. He will go before him with the spirit and the power of Elijah, to reconcile fathers to their children, and to bring the disobedient back to the wisdom of upright men, to make a people perfectly ready for the Lord." Zechariah said to the angel, "How am

I to know that this is so? For I am an old man, and my wife is advanced in life." The angel answered, "I am Gabriel. I stand in the very presence of God. I have been sent to speak to you and tell you this good news. Now you will keep silent and be unable to speak until the day when this happens, because you have not believed what I have said, for it will all be fulfilled in due time." The people were waiting for Zechariah, and wondering that he stayed so long in the sanctuary. But when he came out he could not speak to them, and they knew that he had seen a vision in the sanctuary. For his part, he kept making signs to them, and remained dumb. And when his period of service was over, he went back to his home. Soon afterward his wife Elizabeth began to expect a child, and she kept herself in seclusion for five months. "This is what the Lord has done for me," she said, "now that he has deigned to remove the disgrace I have endured."

§4. THE BIRTH OF JESUS FORETOLD TO MARY

LUKE 1:26–38

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a maiden there who was engaged to be married to a man named Joseph, a descendant of David. The maiden's name was Mary. And the angel went into the town and said to her, "Good morning, favored woman! The Lord

be with you!" But she was startled at what he said, and wondered what this greeting meant. And the angel said to her, "Do not be afraid, Mary, for you have gained God's approval. You are to become a mother and you will give birth to a son, and you are to name him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his forefather David, and he will reign over Jacob's house forever; his reign will have no end." Mary said to the angel, "How can this be, when I have no husband?" The angel answered, "The holy Spirit will come over you, and the power of the Most High will overshadow you. For that reason your child will be called holy, and the Son of God. And your relative, Elizabeth, although she is old, is going to give birth to a son, and this is the sixth month with her who was said to be barren. For nothing is ever impossible for God." And Mary said, "I am the Lord's slave. Let it be as you say." Then the angel left her.

§5. THE BIRTH OF JESUS FORETOLD TO JOSEPH

MATTHEW 1:18–25

Now these were the circumstances of the birth of Jesus Christ. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the holy Spirit. But her husband, Joseph, was an

upright man and did not wish to disgrace her, and he decided to break off the engagement privately. But while he was thinking of doing this, an angel of the Lord appeared to him in a dream, and said, "Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through the influence of the holy Spirit that she is to become a mother. She will have a son, and you are to name him Jesus, for it is he who is to save his people from their sins." All this happened in fulfilment of what the Lord said through the prophet,

"The maiden will be
pregnant and will
have a son,
And they will name
him Immanuel"

—a word which means "God with us." So when Joseph awoke from his sleep, he did as the angel of the Lord had directed him, and took his wife to his home. But he did not live with her as a husband until she had had a son, and he named the child Jesus.

§6. THE SONG OF MARY

LUKE 1:39–56

In those days Mary set out and hurried to the hill-country, to a town in Judah, and she went to Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the babe stirred within her. And Elizabeth was filled with the holy Spirit and she gave a great cry, and said,

"You are the most
favored of women.

And blessed is your child!
Who am I,
To have the mother of my Lord come to me?
For the moment your greeting reached my ears,
The child stirred with joy within me!
Blessed is she who has believed,
For what the Lord has promised her will be fulfilled!"

And Mary said,
"My heart extols the Lord,
My spirit exults in God my Savior.
For he has noticed his slave in her humble station,
For from this time all the ages will think me favored!
For the Almighty has done wonders for me,
How holy his name is!
He shows his mercy age after age
To those who fear him.
He has done mighty deeds with his arm,
He has routed the proud-minded,
He has dethroned monarchs and exalted the poor,
He has satisfied the hungry with good things, and sent the rich away empty-handed."
He has helped his servant Israel,
Remembering his mercy,
As he promised our forefathers
To have mercy on Abraham and his descendants forever!"

So Mary stayed with her about three months, and then returned home.

§7. THE BIRTH OF JOHN THE BAPTIST

LUKE 1:57–80

Now the time came for Elizabeth's child to be born, and she gave birth to a son. Her neighbors and relatives heard of the great mercy the Lord had shown her, and they came and congratulated her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah, after his father. But his mother said, "No! He is to be named John." They said to her, "There is no one among your relatives who bears that name." But they made signs to the child's father and asked him what he wished to have the child named. He asked for a writing tablet, and wrote, "His name is John." And they were all amazed. Then his voice and the use of his tongue were immediately restored, and he blessed God aloud. And all their neighbors were overcome with fear, and all over the hill-country of Judea all these stories were told, and everyone who heard them kept them in mind, and said, "What is this child going to be?" For the Lord's hand was with him. And his father Zechariah was filled with the holy Spirit and he uttered a divine message, saying,

"Blessings on the Lord,
the God of Israel,
Because he has turned
his attention to his
people, and brought
about their de-
liverance,
And he has produced
a mighty Savior for
us

In the house of his
servant David.
By the lips of his
holy prophets he
promised of old to
do this—
To save us from our
enemies and from
the hands of all
who hate us,
Thus showing mercy
to our forefathers,
And keeping his
sacred agreement,
And the oath that he
swore to our fore-
father Abraham,
That we should be de-
livered from the
hands of our ene-
mies,
And should serve him
in holiness and up-
rightness, unafraid,
In his own presence
all our lives.
And you, my child,
will be called a
prophet of the
Most High,
For you will go be-
fore the Lord to
make his way
ready,
Bringing his people
the knowledge of
salvation
Through the forgive-
ness of their sins.
Because the heart of
our God is merciful,
And so the day will
dawn upon us from
on high,
To shine on men who
sit in darkness and
the shadow of
death,
And guide our feet
into the way of
peace."

And the child grew up and became strong in the Spirit, and he lived in the desert until the day when he proclaimed himself to Israel.

§8. THE BIRTH OF JESUS

LUKE 2:1-20

In those days an edict was issued by the Emperor Augustus that a census of the whole world should be taken. It was the first census, taken when Quirinius was governor of Syria. So everyone went to his own town to register. And Joseph went up from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David, to register with Mary, who was engaged to him and who was soon to become a mother. While they were there, the time came for her child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn. There were some shepherds in that neighborhood keeping watch through the night over their flock in the open fields. And an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terribly frightened. The angel said to them, "Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people, for today, in the town of David, a Savior for you has been born who is your Messiah and Lord. And this will prove it to you: You will find a baby wrapped up and lying in a manger." Suddenly there appeared with the angel a throng of the heavenly army, praising God, saying,

"Glory to God in heaven and on earth!
Peace to the men he favors!"

When the angels left them and returned to heaven, the shepherds said to one another, "Come! Let us go over to Bethlehem, and see this thing that has happened, that the Lord has told us of!" And they hurried there, and found Mary and Joseph, with the baby lying in the manger. When they saw this, they told what had been said to them about this child. And all who heard it were amazed at what the shepherds told them, but Mary treasured up all they had said, and pondered over it. And the shepherds went back glorifying God and praising him for all that they had heard and seen in fulfilment of what they had been told.

§9. THE PRESENTATION IN THE TEMPLE

LUKE 2:21–39

When he was eight days old and it was time to circumcise him, he was named Jesus, as the angel had named him, before his birth was first expected. When their purification period under the Law of Moses was over, they took him up to Jerusalem to present him to the Lord, in fulfilment of the requirement of the Law of the Lord "Every first-born male shall be considered consecrated to the Lord," and to offer the sacrifice prescribed in the Law of the Lord, "A pair of turtle-doves or two young pigeons." Now there was a man in Jerusalem named Sy-

meon, an upright, devout man, who was living in expectation of the comforting of Israel, and under the influence of the holy Spirit. It had been revealed to him by the holy Spirit that he should not die without seeing the Lord's Messiah. And under the Spirit's influence he went into the Temple, and when Jesus' parents brought him there to do for him what the Law required, Symeon also took him in his arms and blessed God, and said,

"Now, Master, you will let your slave go free
In peace, as you promised,
For my eyes have seen your salvation
Which you have set before all the nations,
A light of revelation for the heathen,
And a glory to your people Israel!"

The child's father and mother were astonished at what Symeon said. And he gave them his blessing, and said to Mary, the child's mother, "This child is destined to cause the fall and rise of many in Israel, and to be a portent that will be much debated—you yourself will be pierced to the heart—and so the thoughts of many minds will be revealed." There was also a prophetess there named Hannah, the daughter of Phanuel, who belonged to the tribe of Asher. She was very old, for after her girlhood she had been married for seven years, and she had been a widow until she was now eighty-four. She never left the Temple,

but worshiped night and day with fasting and prayer. She came up just at that time and gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem. When they had done everything that the Law of the Lord required, they returned to Galilee, to their own town of Nazareth.

§10. THE VISIT OF THE MAGI

MATTHEW 2:1–12

Now after the birth of Jesus at Bethlehem in Judea, in the days of King Herod, astrologers from the east arrived at Jerusalem, and asked, "Where is the newly born king of the Jews? For we have seen his star rise and we have come to do homage to him." When King Herod heard of this, he was troubled, and all Jerusalem with him. So he called together all the high priests and scribes of the people and asked them where the Christ was to be born. They said, "At Bethlehem in Judea, for this is what the prophet wrote:

"'And you, Bethlehem in Judah's land,
You are by no means least important among the leading places of Judah,
For from you will come a leader
Who will be the shepherd of my people Israel.'"

Then Herod secretly sent for the astrologers, and found out from them the exact time when the star appeared. And he sent them to Bethlehem, and said to them, "Go and inquire

particularly about the child, and when you have found him, bring me word, so that I may go and do homage to him too." So they obeyed the king and went, and the star which they had seen rise led them on until it reached the place where the child was, and stopped above it. When they saw the star, they were very glad, and they went into the house and saw the child with his mother, Mary, and they threw themselves down and did homage to him. They opened their treasure boxes and presented the child with gifts of gold, frankincense, and myrrh. Then, as they had been divinely warned in a dream not to go back to Herod, they returned to their own country by another way.

§11. THE FLIGHT INTO EGYPT

MATTHEW 2:13–23

When they were gone, an angel of the Lord appeared to Joseph in a dream, and said, "Wake up! Take the child and his mother and make your escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to make away with him." Then he awoke and took the child and his mother by night and took refuge in Egypt, to fulfil what the lord said by the prophet, "I called my son from Egypt." Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in

Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had learned from the astrologers by his inquiries. Then the saying was fulfilled which was uttered by the prophet Jeremiah,

"A cry was heard in Ramah!
Weeping and great lamenting!
Rachel weeping for her children,
And inconsolable because they were gone."

But when Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Wake up! Take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." Then he awoke, and took the child and his mother and went to the land of Israel. But hearing that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to return there; and being warned in a dream, he took refuge in the region of Galilee, and he went and settled in a town called Nazareth, in fulfilment of the saying of the prophets,

"He shall be called a Nazarene."

§12. THE BOY JESUS

LUKE 2:40–50

And the child grew up and became strong and thoughtful, with God's blessing resting on him. His parents used to go to Jerusalem every year at the Passover Festival. And when he was twelve years old, they went up as usual to the

festival and made their customary stay. When they started back the boy Jesus stayed behind in Jerusalem without his parents' knowledge. They supposed that he was somewhere in the party, and traveled until the end of the first day's journey, and then they looked everywhere for him among their relatives and acquaintances. As they could not find him, they went back to Jerusalem in search of him. And on the third day they found him in the Temple, sitting among the teachers, listening to them and asking them questions, and everyone who heard him was astonished at his intelligence and at the answers he made. When his parents saw him they were amazed, and his mother said to him, "My child, why did you treat us like this? Here your father and I have been looking for you, and have been very anxious." He said to them, "How did you come to look for me? Did you not know that I must be at my Father's house?" But they did not understand what he told them.

§13. THE SILENT YEARS

LUKE 2:51, 52

And he went back with them to Nazareth and obeyed them. And his mother treasured all these things up in her mind. As Jesus grew older he gained in wisdom and won the approval of God and men.

PART II

THE BEGINNING OF THE PUBLIC MINISTRY OF JESUS FROM THE COMING OF JOHN THE BAPTIST UNTIL THE APPEARANCE OF JESUS IN GALILEE

§14. THE CAREER OF JOHN THE BAPTIST

MATTHEW 3:1–12

In those days John the Baptist appeared, and preached in the desert of Judea. "Repent!" he said, "for the Kingdom of Heaven is coming!" It was he who was spoken of by the prophet Isaiah, when he said,

"Hark! Someone is shouting in the desert,
'Get the Lord's way ready!
Make his paths straight!'"

John wore clothing made of hair cloth, and he had a leather belt around his waist, and he lived on dried locusts and wild honey. Then Jerusalem and all Judea and the whole Jordan valley went out to him, and they were baptized by him in the Jordan River, in acknowledgment of their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of snakes! Who warned you to escape from the wrath that is coming? Then produce fruit that will be consistent with your professed repentance! Do not suppose that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for

MARK 1:1–8

The beginning of the good news of Jesus Christ. As it is written in the prophet Isaiah.

"Here I send my messenger on before you;
He will prepare your way;
Hark! Someone is shouting in the desert,
'Get the Lord's way ready,
Make his paths straight,'"

John the baptizer appeared in the desert, and preached repentance and baptism in order to obtain the forgiveness of sins. And all Judea and everybody in Jerusalem went out to him there, and accepted baptism from him in the Jordan River, acknowledging their sins. John's clothing was made of hair cloth, and the belt around his waist was leather, and he lived on dried locusts and wild honey. And this was his message: "After me there is coming one stronger than I am, one whose shoes I am not fit to stoop down and untie. I have baptized you in water, but he will baptize you in the holy Spirit."

LUKE 3:1–20

In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod governor of Galilee, while his brother Philip was governor of the territory of Iturea and Trachonitis, and Lysanias was governor of Abilene, in the high priesthood of Annas and Caiaphas, a message from God came to Zechariah's son John in the desert. And he went all through the Jordan Valley preaching repentance and baptism in order to obtain the forgiveness of sins, as the book of the sermons of the prophet Isaiah says,

"Hark! Someone is shouting in the desert,
Get the Lord's way ready!
Make his paths straight.
Every hollow must be filled up,
And every mountain and hill leveled.
What is crooked is to be made straight,
And the rough roads are to be made smooth,
And all mankind is to see how God can save!"

So he would say to the crowds that came out there to be baptized by

Abraham right out of these stones! But the axe is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire. I am baptizing you in water in token of your repentance, but he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy Spirit and in fire. His winnowing fork is in his hand, and he will clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

him, "You brood of snakes! Who warned you to fly from the wrath that is coming? Then produce fruit that will be consistent with your professed repentance! And do not begin to say to yourselves, 'We have Abraham for our forefather,' for I tell you, God can produce descendants for Abraham right out of these stones! But the axe is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire." The crowds would ask him, "Then what ought we to do?" And he answered, "The man who has two shirts must share with the man who has none, and the man who has food must do the same." Even tax-collectors came to be baptized, and they said to him, "Master, what ought we to do?" He said to them, "Do not collect any more than you are authorized to." And soldiers would ask him, "And what ought we do?" He said to them, "Do not extort money or make false charges against people, but be satisfied with your pay." As all this aroused people's expectations, and they were all wondering in their hearts whether John was the Christ, John said to them all, "I am only baptizing you in water, but someone is coming who is stronger than I am, whose shoes I am not fit to untie. He will baptize you in the holy Spirit and in fire. He has his winnowing fork in his hand, to clean up

his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire." So with many varied exhortations he would preach the good news to the people, but Herod the governor, whom he condemned because of Herodias, his brother's wife, and all the wicked things Herod had done, crowned them all by putting John in prison.

§15. THE NEW SELF-CONSCIOUSNESS OF JESUS AFTER HIS BAPTISM

MATTHEW 3:13–17

Then Jesus came from Galilee to the Jordan, to John, to be baptized by him. But John dissuaded him, and said, "I need to be baptized by you, and do you come to me?"

But Jesus answered, "Let it be so this time, for it is right for us to do everything that God requires." Then John consented. And when Jesus was baptized, he went right up out of the water, and the heavens opened, and he saw the Spirit of God come down like a dove and light upon him, and a voice from heaven said, "This is my Son, my Beloved! This is my Chosen."

MARK 1:9–11

It was in those days that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. And just as he was coming up out of the water he saw the heavens torn open and the Spirit coming down like a dove to enter into him, and out of the heavens came a voice: "You are my Son, my Beloved You are my Chosen!"

LUKE 3:21, 22

Now when all the people were baptized and when Jesus also after his baptism was praying, heaven opened and the holy Spirit came down upon him in the material shape of a dove, and there came a voice from heaven, "You are my Son, my Beloved! You are my Chosen!"

§16. JESUS ORGANIZES HIS OWN IDEALS

MATTHEW 4:1–11

Then Jesus was guided by the Spirit into the desert, to be tempted by the devil. And he fasted forty days and nights, and after it he was famished. And the tempter came up and said to him, "If you are God's son, tell these

MARK 1:12, 13

The spirit immediately drove him out into the desert. And he remained in the desert for forty days, and Satan tried to tempt him there; and he was among the wild animals; but the angels waited on him.

LUKE 4:1–13

Jesus returned from the Jordan full of the holy Spirit, and he was led about in the desert for forty days by the Spirit, and was tempted by the devil. In all those days he ate nothing, and when they were over he was famished.

stones to turn into bread!" But he answered, "The Scripture says, 'Not on bread alone is man to live, but on every word that comes from the mouth of God!'" Then the devil took him to the holy city, and made him stand on the summit of the Temple, and said to him, "If you are God's son, throw yourself down, for the Scripture says,

"'He will give his angels orders about you,
And they will lift you up with their hands
So that you may never strike your foot against a stone!'"

Jesus said to him, "The Scripture also says, 'You shall not try the Lord your God.'" Again the devil took him to a very high mountain, and he showed him all the kingdoms of the world and their splendor, and said to him, "I will give all this to you, if you will fall on your knees and do homage to me." Then Jesus said to him, "Begone, Satan! For the Scripture says, 'You must do homage to the Lord your God, and worship him alone!'" Then the devil left him, and angels came and waited on him.

And the devil said to him, "If you are God's son, tell this stone to turn into bread!" Jesus answered, "The Scripture says, 'Not on bread alone is man to live!'" And he took him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "I will give you all this power and their splendor, for it has been turned over to me, and I can give it to anyone I please. If you will do homage before me, it shall all be yours." Jesus answered, "The Scripture says, 'You must do homage before the Lord your God, and worship him alone.'" And he took him to Jerusalem, and made him stand on the summit of the Temple, and said to him, "If you are God's son, throw yourself down from here, for the Scripture says, 'He will give his angels orders about you, to protect you,' and 'They will lift you up with their hands, so that you may never strike your foot against a stone.'" Jesus answered, "We have been told, 'You shall not try the Lord your God.'" When the devil had tried every kind of temptation he left him till another time.

PART III

THE BEGINNING OF JESUS' WORK IN GALILEE FROM HIS APPEARANCE IN GALILEE UNTIL THE CHOICE OF THE TWELVE

§17. JESUS BEGINS TO ANNOUNCE THE COMING OF THE KINGDOM

MATTHEW 4:12–17

But when Jesus heard that John had been arrested, he retreated to Galilee. And he left Nazareth and went and settled in Capernaum, by the sea, in the district of Zebulon and Naphtali, in fulfilment of what was said by the prophet Isaiah,

"Zebulon's land, and Naphtali's land,
Along the road to the sea, across the Jordan,
Galilee of the nations!
The people that were living in darkness
Have seen a great light,
And on those who were living in the land of the shadow of death
A light has dawned!"

From that time Jesus began to preach and say,

"Repent! for the Kingdom of Heaven is coming!"

MARK 1:14, 15

After John was arrested, Jesus went into Galilee proclaiming the good news from God, saying, "The time has come and the reign of God is near; repent, and believe this good news."

LUKE 4:14, 15

Under the power of the Spirit Jesus returned to Galilee, and news of him went all over that region. And he taught in their synagogues, and was honored by them all.

§18. THE FIRST DISCIPLES

MATTHEW 4:18–22

As he was walking by the Sea of Galilee, he saw two brothers, Simon, who was afterward called Peter, and his brother, Andrew, casting a net into the sea, for they were fishermen. He said to them,

MARK 1:16–20

As he was passing along the shore of the Sea of Galilee, he saw Simon and his brother Andrew casting their nets in the sea, for they were fishermen. Jesus said to them, "Come, follow me, and I will

LUKE 5:1–11

Once as the crowd was pressing about him to hear God's message, he happened to be standing by the Lake of Gennesaret, and he saw two boats on the shore of the lake, for the fishermen had gotten

"Come and follow me, and I will make you fish for men!" They immediately dropped their nets and went with him. And he went on a little farther and saw two other men who were brothers, James, the son of Zebedee, and his brother, John, in the boat with Zebedee, their father, putting their nets in order, and he called them. And they immediately left the boat and their father, and went with him.

make you fish for men." They immediately abandoned their nets and followed him. He went on a little farther and saw James, the son of Zebedee, and his brother John; they too were in their boat putting their nets in order. He immediately called them. And they left their father Zebedee in the boat with the hired men and went off after him.

out of them and were washing their nets. And he got into one of the boats, which belonged to Simon, and asked him to push out a little from the shore. Then he sat down and taught the crowds of people from the boat. When he stopped speaking, he said to Simon, "Push out into deep water, and then put down your nets for a haul." Simon answered, "Master, we worked all night and caught nothing, but as you tell me to do it, I will put down the nets." So they did so, and inclosed such a shoal of fish that their nets began to break. And they signaled to their comrades in the other boat to come and help them. And they came, and they filled both boats so full that they began to sink. When Simon Peter saw it, he fell down at Jesus' feet and said, "Leave me, Master, for I am a sinful man." For he and all the men with him were perfectly amazed at the haul of fish that they had made, and so were Zebedee's sons, James and John, who were Simon's partners. Jesus said to Simon, "Do not be afraid. From now on you are to catch men!" And they brought the boat to land and left everything and followed him.

§19. THE FIRST CURES WROUGHT BY JESUS

MATTHEW 8:14–17

Jesus went into Peter's house, and there he found Peter's mother-in-law sick in bed with fever. And he touched her hand and the fever left her and

MARK 1:21–34

They proceeded to Capernaum, and on the very first Sabbath he went to the synagogue and taught. And they were amazed at his teaching, for he taught

LUKE 4:31–41

And he came down to Capernaum, a town in Galilee. And he taught them on the Sabbath, and they were amazed at his teaching, for he spoke with authority.

she got up and waited on him. In the evening they brought to him many who were possessed by demons, and he drove the spirits out with a word, and cured all who were sick, in fulfilment of the words of the prophet Isaiah, "He took our sickness and carried away our diseases."

them like one who had authority, and not like the scribes. Just then there was in their synagogue a man under the control of a foul spirit, and he cried out, "What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are, you are God's holy One!" Jesus reproved him, and said, "Silence! Get out of him!" The foul spirit convulsed the man and gave a loud cry and went out of him. And they were all so amazed that they discussed it with one another, and said, "What does this mean? It is a new teaching! He gives orders with authority even to the foul spirits, and they obey him!" And his fame immediately spread in all directions through the whole neighborhood of Galilee. As soon as they left the synagogue, they went with James and John to the house of Simon and Andrew. Simon's mother-in-law was in bed, sick with a fever, and they immediately told him about her. And he went up to her, and grasping her hand, he made her rise. And the fever left her, and she waited on them. In the evening, after sunset, they brought to him all who were sick or possessed by demons, and the whole town was gathered at the door. And he cured many who were sick with various diseases, and drove out many demons, and he would not let the demons speak, because they knew that he was Christ.

There was a man in the synagogue who was possessed by the spirit of a foul demon and he cried out loudly, "Ha! What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are! You are God's Holy One!" Jesus reproved him and said, "Silence! Get out of him!" And the demon threw the man down in the midst of them, and came out of him, without doing him any harm. And they were all amazed and said to one another, "What is the meaning of this teaching? For he gives orders authoritatively and effectually to the foul spirits, and they come out." And news of him spread to every place in that region. When he got up and left the synagogue, he went to Simon's house. And Simon's mother-in-law was suffering with a severe attack of fever, and they asked him about her. And he stood over her and reproved the fever and it left her, and she got up and waited on them. As the sun went down all who had friends sick with various diseases brought them to him, and he laid his hands on every one of them and cured them. And demons came out of many people, crying out, "You are the Son of God!" But he reproved them and forbade them to speak, because they knew he was the Christ.

§20. JESUS PREACHES THROUGHOUT GALILEE

MATTHEW 4:23, 8:2–4

And a leper came up to him and fell on his knees before him, saying, "If you only choose, sir, you can cure me!" So he stretched out his hand and touched him, saying, "I do choose! Be cured!" And his leprosy was immediately cured. Then Jesus said to him, "See that you tell nobody, but go! Show yourself to the priest, and in proof of your cure, offer the gift that Moses prescribed."

MARK 1:35–45

Early in the morning, long before daylight, he got up and left the house and went off to a lonely spot, and prayed there. And Simon and his companions sought him out and found him, and said to him, "They are all looking for you!" He said to them, "Let us go somewhere else, to the neighboring country towns, so that I may preach in them, too, for that is why I came out here." So he went all through Galilee, preaching in their synagogues and driving out the demons. There came to him a leper appealing to him on his knees, saying to him, "If you only choose, you can cure me." And he pitied him and stretched out his hand and touched him, and said to him, "I do choose! Be cured!' And the leprosy immediately left him, and he was cured. And Jesus immediately drove him away with stern injunctions, saying to him, "See that you say nothing about this to anybody, but begone! show yourself to the priest, and in proof of your cure make the offerings for your purification which Moses prescribed." But he went off and began to talk so much about it, and to spread the story so widely, that Jesus could no longer go into a town openly, but stayed out in unfrequented places, and people came to him from every direction.

LUKE 4:42–44, 5:12–16

When it was day, he left the house and made his way to a lonely spot, and crowds of people went in search of him, and overtook him and tried to keep him from leaving them. But he said to them, "I must preach the good news of the Kingdom of God to the other towns also, for that is what I was sent to do." So he went about Judea, preaching in the synagogues.

When he was in one of the towns, he came upon a man covered with leprosy. And when he saw Jesus he fell down on his face, and begged him, saying, "If you only choose, sir, you can cure me!" And he stretched out his hand and touched him, saying, "I do choose! Be cured!" And the leprosy immediately left him. Then he warned him to tell nobody, "But go," he said, "show yourself to the priest, and in proof of your cure make the offerings for your purification, just as Moses prescribed." Yet the news about him spread more and more, and great crowds gathered to hear him and to be cured of their diseases. But Jesus himself would retire into the desert and pray.

§21. JESUS FORGIVES SINS

MATTHEW 9:1–8

So he got into the boat and crossed the sea, and returned to his own city. Some people came bringing to him on a bed a man who was paralyzed. Seeing their faith, Jesus said to the man "Courage, my son! Your sins are forgiven." Some of the scribes said to themselves, "This man is talking blasphemy!" Jesus knew what they were thinking, and he said, "Why do you have such wicked thoughts in your hearts? For which is easier, to say 'Your sins are forgiven,' or to say, 'Get up and walk'? But I would have you know that the Son of man has authority to forgive sins on earth." Then he said to the paralytic, "Get up, pick up your bed and go home!" And he got up and went home. And when the crowd saw it, they were filled with awe, and praised God for giving such power to men.

MARK 2:1–12

Some days later he came back to Capernaum, and people heard that he was at home, and such a crowd gathered that after a while there was no room even around the door, and he was telling them his message. And some people came bringing to him a man who was paralyzed, four of them carrying him. As they could not get him near Jesus on account of the crowd, they broke open the roof just over his head, and through the opening they lowered the mat with the paralytic lying on it. When Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." There were some scribes sitting there pondering and saying to themselves, "Why does this man talk so? This is blasphemy. Who can forgive sins but God alone?" Jesus, at once perceiving by his spirit that they were pondering over this, said to them, "Why do you ponder over this in your minds? Which is easier, to say to this paralytic, 'Your sins are forgiven,' or to say to him, 'Get up and pick up your mat and walk'? But to let you know that the Son of Man has authority to forgive sins on earth," turning to the paralytic he said, "I tell you, get up, pick up your mat, and go home!" And he got up, and immediately picked up his mat and went out before them all, so that they were all astonished and acknowledged the power of God, saying, "We

LUKE 5:17–26

One day as he was teaching, there were some Pharisees and experts in the Law sitting near by, who had come from every village in Galilee and Judea and from Jerusalem. The power of the Lord was there, so that he might cure people. Some men came up carrying on a bed a man who was paralyzed, and they tried to get him in and lay him before Jesus. And as they could find no way to get him in, on account of the crowd, they went up on the roof and let him down with his mat through the tiles, among the people in front of Jesus. When he saw their faith, he said, "Friend, your sins are forgiven!" And the scribes and the Pharisees began to debate and say, "Who is this man who talks blasphemy? Who can forgive sins but God alone?" But Jesus saw what they were discussing, and said to them, "What are you pondering over in your minds? Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But to let you know that the Son of Man has authority to forgive sins on earth"—turning to the man who was paralyzed he said to him—"I tell you, get up, pick up your mat, and go home!" And he got up at once before them all, and picked up what he had been lying on, and went home, praising God. They were all seized with astonishment, and praised God, and filled

never saw anything like this before."

with awe they said, "We have seen something wonderful today!"

§22. JESUS CALLS A PUBLICAN TO BE A DISCIPLE

MATTHEW 9:9–13

Afterward, as Jesus was passing along, he saw a man called Matthew sitting at the tollhouse, and he said to him, "Follow me!" And he got up and followed him. While Jesus was at home at table, a number of tax-collectors and irreligious people came in and joined Jesus and his disciples at table. And the Pharisees observed it, and they said to his disciples, "Why does your master eat with tax-collectors and irreligious people?" But he heard it, and said, "It is not well people but the sick who have to have the doctor! You must go and learn what the saying means, 'It is mercy, not sacrifice, that I care for.' I did not come to invite the pious but the irreligious."

MARK 2:13–17

He went out of the town again and along the shore, and all the people came to him and he taught them. And as he was passing along he saw Levi, the son of Alpheus, sitting at the tollhouse, and he said to him, "Follow me." And he got up and followed him. He was at table in his house, with many tax-collectors and irreligious people who were at table with him and his disciples, for there were many of them among his followers. And when the scribes who were of the Pharisees' party saw that he was eating with irreligious people and tax-collectors, they said to his disciples, "Why does he eat with tax-collectors and irreligious people?" Jesus heard it, and said to them, "It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."

LUKE 5:27–32

After this he went out, and he saw a tax-collector named Levi sitting at the tollhouse, and he said to him, "Follow me:" And he left everything and got up and followed him. Then Levi gave a great entertainment for him in his house, and there was a great throng of tax-collectors and others who were at table with them. And the Pharisees and their scribes grumbled about it to his disciples, and said, "Why do you eat and drink with tax-collectors and irreligious people?" Jesus answered them, "It is not well people but the sick who have to have the doctor. I have not come to invite the pious but the irreligious to repentance!"

§23. JESUS REJECTS THE PRACTICE OF FASTING

MATTHEW 9:14–17

Then the disciples of John came up to him and said, "Why is it that we and the Pharisees are keeping the fast, while your disciples are not keeping it?" Jesus said to them, "Can wedding guests mourn as long as the bridegroom is with

MARK 2:18–22

Now John's disciples and the Pharisees were keeping a fast. And people came and asked him, "Why is it that when John's disciples and the disciples of the Pharisees are keeping the fast, yours are not keeping it?" Jesus said to them, "Can wedding

LUKE 5:33–39

They said to him, "John's disciples observe frequent fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples eat and drink." Jesus said to them, "Can you make wedding guests fast while the bridegroom is with

them? But a time will come when the bridegroom will be taken from them, and they will fast then. But no one sews a patch of unshrunken cloth on an old coat, for the patch will tear away from the coat, and make the hole worse than ever. And people do not put new wine into old wine-skins, or if they do, the skins burst, and the wine runs out and the skins are spoiled. But people put new wine into fresh wine-skins, and so both are saved."

guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But a time will come when the bridegroom will be taken from them, and when that day comes, they will fast. No one sews a patch of unshrunken cloth on an old coat; or if he does, the patch tears away, the new from the old, and makes the hole worse than ever. And no one pours new wine into old wine-skins; or if he does, the wine bursts the skins, and the wine is lost, and the skins too. New wine has to be put into fresh skins."

them? But other days will come, and when the bridegroom is taken away from them, in those days they will fast." Ye used this figure also in speaking to them: "No one tears a piece from a new coat and sews it on an old one, or if he does, he will both tear the new one and the piece from the new one will not match the old one. And nobody puts new wine into old wine-skins, or if he does, the new wine will burst the skins and run out, and the skins will be spoiled. New wine has to be put into fresh skins. No one after drinking old wine wants new, for he says, 'The old is better!'"

§24. JESUS' REVOLUTIONARY INTERPRETATION OF THE SABBATH

MATTHEW 12:1–8

At that same time Jesus walked one Sabbath through the wheat fields, and his disciples became hungry and began to pick the heads of wheat and eat them. But the Pharisees saw it and said to him, "Look! Your disciples are doing something which it is against the Law to do on the Sabbath!" But he said to them, "Did you never read what David did, when he and his companions were hungry? How is it that he went into the House of God and that they ate the Presentation Loaves which it was against the Law for him and his companions to eat, or for anyone except the priests? Or did you never read in the Law how the priests

MARK 2:23–28

He happened to be passing through the wheat fields on the Sabbath, and his disciples began to pick the heads of wheat as they made their way through. And the Pharisees said to him, "Look! Why are they doing what it is against the law to do on the Sabbath?" He said to them, "Did you never read what David did, when he was in need and hungry, he and his men? How is it that he went into the house of God when Abiathar was high priest, and ate the Presentation Loaves, which it is against the law for anyone but the priests to eat, and gave some to his companions too?" And he said to them, "The Sabbath

LUKE 6:1–5

One Sabbath he happened to be passing through the wheat fields and his disciples were picking the heads of wheat, and eating them, rubbing them in their hands. And some of the Pharisees said, "Why do you do what it is against the Law to do on the Sabbath?" Jesus answered, "Have you not read even what David did, when he and his companions were hungry? How he went into the house of God and took the Presentation Loaves, which it was against the Law for anyone but the priests to eat, and ate them with his companions?" And he said to them, "The Son of Man is master of the Sabbath."

in the Temple are not guilty when they break the Sabbath? But I tell you, there is something greater than the Temple here! But if you knew what the saying means, 'It is mercy, not sacrifice, that I care for,' you would not have condemned men who are not guilty. For the Son of Man is master of the Sabbath."

was made for man, not man for the Sabbath, and so the Son of Man is master even of the Sabbath."

§25. JESUS AROUSES THE ENMITY OF THE PHARISEES BY HIS ATTITUDE REGARDING THE SABBATH

MATTHEW 12:9–14

And he left the place and went into their synagogue. There was a man there with one hand withered. And in order to get a charge to bring against him, they asked him, "Is it right to cure people on the Sabbath?" But he said to them, "Who among you if he has even a single sheep and it falls into a hole on the Sabbath, will not take hold of it and lift it out? And how much more a man is worth than a sheep! Therefore, it is right to do people good on the Sabbath." Then he said to the man, "Hold out your hand!" And he held it out, and it was restored and became as well as the other. But the Pharisees left the synagogue and consulted about him, with a view to putting him to death.

MARK 3:1–6

He went again to a synagogue, and there was a man there with one hand withered. And they were watching him closely, to see whether he would cure him on the Sabbath, in order to get a charge to bring against him. He said to the man with the withered hand, "Get up and come forward." And he said to them, "Is it allowable to do people good on the Sabbath, or to do them harm? To save life or to kill?" But they made no answer. And he looked around at them with anger, hurt by their obstinacy, and he said to the man, "Hold out your hand!" And he held it out, and his hand was cured. Then the Pharisees left the synagogues and immediately consulted with the Herodians about Jesus, with a view to putting him to death.

LUKE 6:6–11

On another Sabbath he happened to go to the synagogue and teach. There was a man there whose right hand was withered. And the scribes and the Pharisees were on the watch to see whether he would cure people on the Sabbath, in order to find a charge to bring against him. But he knew what they were thinking, and he said to the man with the withered hand, "Get up and stand in front." And he got up and stood there. Jesus said to them, "I want to ask you, Is it allowable on the Sabbath to do people good or to do them harm? to save life or destroy it?" And he looked around at them all and said to the man, "Hold out your hand!" And he did so, and his hand was restored. But they were perfectly furious, and discussed with one another what they could do to Jesus.

PART IV

PERIOD OF CONFLICT IN GALILEE FROM THE CHOICE OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

§26. RAPID GROWTH OF HIS FOLLOWING

MATTHEW 4:23–25

Then he went all over Galilee, teaching in their synagogues and proclaiming the good news of the kingdom, and curing any disease or sickness among the people. Word went all through Syria about him, and people brought to him all who were suffering with any kind of disease, or who were in great pain—demoniacs, epileptics, and paralytics—and he cured them. Great crowds followed him about, from Galilee and the Ten Towns and Jerusalem and Judea and from the other side of the Jordan.

MARK 3:7–12

So Jesus retired with his disciples to the seashore, and a great many people from Galilee followed him, and from Judea and Jerusalem and Idumea and from the other side of the Jordan and from the neighborhood of Tyre and Sidon a great many who had heard of the things he was doing came to him. He told his disciples to have a boat always ready for his use, to prevent his being crushed by the crowd. For he cured so many people that all who had any ailments pressed up to him to touch him. And whenever the foul spirits saw him, they fell down before him and screamed out, "You are the Son of God!" And he warned them repeatedly not to tell who he was.

LUKE 6:17–19

And he came down with them and took his stand on a level place with a great throng of his disciples, and a large number of people from all over Judea and from Jerusalem and the seacoast district of Tyre and Sidon, who had come to hear him and to be cured of their diseases. And those who were troubled with foul spirits were cured. And all the people tried to touch him, because power went forth from him and cured them all.

§27. THE SELECTION OF THE TWELVE DISCIPLES

MATTHEW 10:1–4

Then he called his twelve disciples to him and gave them power over the foul spirits so that they could drive them out, and so that they could heal any disease or illness. These are the names of the twelve apostles: first, Simon, who was called

MARK 3:13–19

And he went up the hillside and summoned to him those whom he wanted, and they went to him. He appointed twelve of them, whom he called apostles, to be with him and to be sent out to preach, with power to drive out the demons. These were the

LUKE 6:12–16

It was in those days that he went up on the mountain to pray, and passed the whole night in prayer to God. When day came, he called his disciples to him, and chose twelve of them whom he named apostles: Simon, whom he named Peter, his broth-

Peter, and his brother Andrew, and James the son of Zebedee and his brother John, Philip and Bartholomew, Thomas and Matthew the tax-collector, James the son of Alpheus and Thaddeus, Simon the Zealot and Judas Iscariot who afterward betrayed him.

twelve he appointed: Peter, which was the name he gave to Simon, James the son of Zebedee, and John, James's brother (he named them Boanerges, that is Sons of Thunder), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon the Zealot, and Judas Iscariot, who betrayed him. Then he went home.

er Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alpheus, Simon, who was called the Zealot, Judas, the son of James, and Judas Iscariot, who turned out a traitor.

§28. THE SERMON ON THE MOUNT

MATTHEW, CHAPS. 5, 6, 7

When he saw the crowds of people he went up on the mountain. There he seated himself, and when his disciples had come up to him, he opened his lips to teach them. And he said, "Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them! "Blessed are the mourners, for they will be consoled! "Blessed are the humble-minded, for they will possess the land! "Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied! "Blessed are the merciful, for they will be shown mercy! "Blessed are the pure in heart, for they will see God! "Blessed are the peacemakers, for they will be called God's sons! "Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them! "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult over it, for you

LUKE 6:20–49

Then he fixed his eyes on his disciples, and said, "Blessed are you who are poor, for the Kingdom of God is yours! "Blessed are you who are hungry now, for you will be satisfied! "Blessed are you who weep now, for you will laugh! "Blessed are you when people hate you and exclude you and denounce you and spurn the name you bear as evil, on account of the Son of Man. Be glad when that happens, and leap for joy, for you will be richly rewarded in heaven, for that is the way their forefathers treated the prophets. "But alas for you who are rich, for you have had your comfort! "Alas for you who have plenty to eat now, for you will be hungry! "Alas for you who laugh now, for you will mourn and weep! "Alas for you when everyone speaks well of you, for that is the way their forefathers treated the false prophets! "But I tell you who hear me, love your enemies, treat those who hate you well, bless those who curse

will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you! "You are the salt of the earth! But if salt loses its strength, how can it be made salt again? It is good for nothing but to be thrown away and trodden underfoot. You are the light of the world! A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure; they put it on its stand and it gives light to everyone in the house. Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven.

"Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but to enforce them. For I tell you, as long as heaven and earth endure, not one dotting of an *i* or crossing of a *t* will be dropped from the Law until it is all observed. Anyone, therefore, who weakens one of the slightest of these commands, and teaches others to do so, will be ranked lowest in the Kingdom of Heaven; but anyone who observes them and teaches others to do so will be ranked high in the Kingdom of Heaven. For I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven! "You have heard that the men of old were told 'You shall not murder,' and 'Whoever kills will be liable to judgment.' But I tell you that anyone who is angry with his brother will be liable to judgment; anyone who says to his brother 'You fool!' will be liable to the Sanhedrin; and anyone who says 'You scoundrel!' will be liable to the fires of Gehenna. So if you are bringing your offering to the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go and be reconciled to your brother first, and then come and offer your gift. Be quick to settle with your opponent at law while you are on the way to court with him, lest your opponent hand you over to the judge, and the judge hand you over to the officer, and you be thrown into prison. I tell you truly, you will never get out of there until you have paid the last penny!

"You have heard that it was said 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with lust in his heart has already committed adultery with her. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than to have your whole body thrown into Gehenna. If your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than to have your whole body go into Gehenna.

"It was also said 'Whoever divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for unfaithfulness, makes her commit adultery; and anyone who marries a divorced woman commits adultery.

"Again you have heard that it was said to the men of old 'You must not break your oath, but must perform to the Lord what you have vowed.' But I tell you not to take any oath at all: not by heaven, for it is God's throne; not by the earth, for it is his footstool; not by Jerusalem, for it is the city of the great King. Nor shall you take an oath by your head, for you cannot make a single hair white or black. Let your 'Yes' mean 'Yes,' and your 'No' mean 'No'; anything more than this comes from the Evil One.

"You have heard that it was said 'An eye for an eye, and a tooth for a tooth.' But I tell you not to resist the man who wrongs you. If anyone strikes you on the right cheek, turn the other to him also. If anyone wants to sue you and take your coat, let him have your cloak as well. If anyone forces you to go one mile, go two miles with him. Give to the man who asks you, and do not refuse the man who wants to borrow from you.

"You have heard that it was said 'You shall love your neighbor and hate your enemy.' But I tell you, love your enemies, pray for those who abuse you. To the man that strikes you on the cheek, offer the other also, and from the man who takes away your coat, do not keep back your shirt either. Give to everyone that asks of you, and if anyone takes away what is yours, do not demand it back. And treat men just as you wish them to treat you. If you love only those who love you, what merit is there in that? For even godless people love those who love them. And if you help only those who help you, what merit is there in that? Even godless people act in that way. And if you lend only to people from whom you expect to get something, what merit is there in that? Even godless people lend to godless people, meaning to get it back again in full. But love your enemies, and help them and lend to them, never despairing, and you will be richly rewarded, and you will be sons of the Most High, for he is kind even to the ungrateful and the wicked. You must be merciful, just as your Father is. Do not judge others, and they will not judge you. Do not condemn them, and they will not condemn you. Excuse others and they will excuse you. Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others they in turn will use with you." And he used a figure, saying, "Can one blind man lead an-

ever murders will have to answer to the court.' But I tell you that anyone who gets angry with his brother will have to answer to the court, and anyone who speaks contemptuously to his brother will have to answer to the great council, and anyone who says to his brother 'You cursed fool!' will have to answer for it in the fiery pit! So when you are presenting your gift at the altar, if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother; then come back and present your gift. Be quick and come to terms with your opponent while you are on the way to court with him, or he may hand you over to the judge, and the judge may hand you over to the officer, and you will be thrown into prison. I tell you, you will never get out again until you have paid the last penny! "You have heard that men were told 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with desire has already committed adultery with her in his heart. But if your right eye makes you fall, tear it out and throw it away, for you might better lose one part of your body than have it all thrown into the pit! If your right hand makes you fall, cut it off and throw it away! For you might better lose one part of your body than have it all go down to the pit! "They were told, 'Anyone who divorces his wife must

other? Will they not both fall into a hole? A pupil is not better than his teacher, but every pupil when he is fully trained will be like his teacher. Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? How can you say to your brother, 'Brother, just let me get that speck out of your eye,' when you cannot see the beam in your own eye? You hypocrite! First get the beam out of your own eye, and then you can see to get out the speck in your brother's eye. For sound trees do not bear bad fruit, nor bad trees sound fruit. Every tree is known by its fruit. They do not pick figs off thorns, or gather grapes from brambles. A good man, out of the good he has accumulated in his heart, produces good, and a bad man, out of what he has accumulated that is bad, produces what is bad. For his mouth says only what his heart is full of. Why do you call me: 'Lord! Lord!' and not do what I tell you? If anyone comes to me and listens to this teaching of mine and acts upon it, I will show you whom he is like. He is like a man who was building a house, who dug deep and laid his foundation upon the rock, and when there was a flood the torrent burst upon that house and could not shake it, because it was well built. But the man who listens to it, and does not act upon it, is like a man who built a house on the ground without any foundation. The

give her a certificate of divorce.' But I tell you that anyone who divorces his wife on any ground, except unfaithfulness, makes her commit adultery, and anyone who marries her after she is divorced commits adultery. "Again, you have heard that the men of old were told, 'You shall not swear falsely, but you must fulfil your oaths to the Lord.' But I tell you not to swear at all, either by heaven, for it is God's throne, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great king. You must not swear by your own head, for you cannot make one single hair white or black. But your way of speaking must be 'Yes' or 'No.' Anything that goes beyond that comes from the evil one. "You have heard that they were told, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist injury, but if anyone strikes you on your right cheek, turn the other to him too; and if anyone wants to sue for your shirt, let him have your coat too. And if anyone forces you to go one mile, go two miles with him. If anyone begs from you, give to him, and when anyone wants to borrow from you, do not turn away. "You have heard that they were told, 'You must love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for your persecutors, so that you may show yourselves true sons of your Father in heaven, for he makes his sun rise on bad and good

torrent burst upon it, and it collapsed at once, and the wreck of that house was complete."

alike, and makes the rain fall on the upright and the wrongdoers. For if you love only those who love you, what reward can you expect? Do not the very tax-collectors do that? And if you are polite to your brothers and no one else, what is there remarkable in that? Do not the very heathen do that? So you are to be perfect, as your heavenly Father is.

"But take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from your Father in heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they will get! But when you give to charity, your own left hand must not know what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you. When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them. I tell you, that is the only reward they will get! But when you pray, go into you own room, and shut the door, and pray to your Father who is unseen, and your Father who sees what is secret will reward you. And when you pray, do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they

use words enough. You must not be like them. For God, who is your Father, knows what you need before you ask him. This, therefore, is the way you are to pray:

'Our Father in heaven,
Your name be revered!
Your kingdom come!
Your will be done on earth as it is done in heaven!
Give us today bread for the day,
And forgive us our debts, as we have forgiven our debtors.
And do not subject us to temptation,
But save us from the evil one.'

For if you forgive others when they offend you, your heavenly Father will forgive you too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you for your offenses. When you fast, do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you that is all the reward they will get. But when you fast, perfume your hair and wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you. Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in and steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever your treasure is,

your heart will be also. The eye is the lamp of the body. If then your eye is sound, your whole body will be light, but if your eye is unsound, your whole body will be dark. If, therefore, your very light is darkness, how deep the darkness will be! No slave can belong to two masters, for he will either hate one and love the other, or stand by one and make light of the other. You cannot serve God and money. Therefore, I tell you, do not worry about life, wondering what you will have to eat or drink, or about your body, wondering what you will have to wear. Is not life more important than food, and the body than clothes? Look at the wild birds. They do not sow or reap, or store their food in barns, and yet your heavenly Father feeds them. Are you not of more account than they? But which of you with all his worry can add a single hour to his life? Why should you worry about clothing? See how the wild flowers grow. They do not toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little faith? So do not worry and say, 'What shall we have to eat?' or 'What shall we have to drink?' or 'What shall we have to wear?' For these are all things the heathen are in pursuit of, and

your heavenly Father knows well that you need all this. But you must make his kingdom, and uprightness before him, your greatest care, and you will have all these other things besides. So do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills.

"Pass no more judgments upon other people, so that you may not have judgment passed upon you. For you will be judged by the standard you judge by, and men will pay you back with the same measure you have used with them. Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? How can you say to your brother, 'Just let me get that speck out of your eye,' when all the time there is a beam in your own? You hypocrite! First get the beam out of your own eye, and then you can see to get the speck out of your brother's eye. Do not give what is sacred to dogs, and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces. Ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you men when his son asks him for some bread will give him a stone? Or if he asks

for a fish, will he give him a snake? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give what is good to those who ask him for it! Therefore, you must always treat other people as you would like to have them treat you, for this sums up the Law and the Prophets. Go in at the narrow gate. For the road that leads to destruction is broad and spacious, and there are many who go in by it. But the gate is narrow and the road is hard that leads to life, and there are few that find it. Beware of the false prophets, who come to you disguised as sheep but are ravenous wolves underneath. You can tell them by their fruit. Do people pick grapes off thorns, or figs off thistles? Just so any sound tree bears good fruit, but a poor tree bears bad fruit. No sound tree can bear bad fruit, and no poor tree can bear good fruit. Any tree that does not bear good fruit is cut down and burned. So you can tell them by their fruit. It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven. Many will say to me on that Day, 'Lord! Lord! Was it not in your name that we prophesied, and by your name that we did many mighty acts?' Then I will say to them plainly, 'I never knew you! Go away from me, you who do wrong!' Everyone,

therefore, who listens to this teaching of mine and acts upon it, will be like a sensible man who built his house on rock. And the rain fell, and the rivers rose, and the winds blew, and beat about that house, and it did not go down, for its foundations were on rock. And anyone who listens to this teaching of mine and does not act upon it, will be like a foolish man who built his house on sand. And the rain fell and the rivers rose, and the winds blew and beat about that house, and it went down, and its downfall was complete." When Jesus had finished this discourse, the crowds were astounded at his teaching, for he taught them like one who had authority and not like their scribes. When Jesus came down from the mountain, great crowds of people followed him.

§29. A CENTURION ACCEPTS HIM AS A COMMANDER

MATTHEW 8:5–13

When he got back to Capernaum, a Roman captain came up and appealed to him, saying, "My servant, sir, is lying sick with paralysis at my house, in great distress." He said to him, "I will come and cure him." But the captain answered, "I am not a suitable person, sir, to have you come under my roof, but simply say the word, and my servant will be cured. For I am myself under the orders of others and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes,

LUKE 7:1–10

When he had finished saying all this in the hearing of the people, he went to Capernaum. A Roman captain had a slave whom he thought a great deal of, and the slave was sick and at the point of death. When the captain heard about Jesus, he sent some Jewish elders to him, to ask him to come and save his slave's life. And they went to Jesus and urged him strongly to do it, and said, "He deserves to have you do this for him, for he loves our nation, and it was he who built us our synagogue." So Jesus went with them. But

and my slave to do something, and he does it." When Jesus heard this he was astonished and said to his followers, "I tell you, I have not found anyone in Israel with such faith as this. And I tell you, many will come from the east and from the west and take their places at the feast with Abraham, Isaac, and Jacob, in the Kingdom of Heaven, while the heirs to the kingdom will be driven into the darkness outside, there to weep and grind their teeth!" Then Jesus said to the captain, "Go! You shall find it just as you believe!" And the servant was immediately cured.

when he was not far from the house, the captain sent some friends to him, to say to him, "Master, do not take any more trouble, for I am not a suitable person to have you under my roof. That is why I did not think I was fit to come to you. But simply say the word, and have my servant cured. For I am myself under the orders of others, and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he does it." When Jesus heard this, he was astonished at him, and turning to the crowd that was following him, he said, "I tell you, I have not found such faith as this even in Israel!" And when the messengers went back to the house, they found the slave well.

§30. JESUS ACCEPTED AS A GREAT PROPHET

LUKE 7:11–17

Soon afterward he happened to go to a town called Nain, and his disciples and a great throng of people were with him. As he came up to the gate of the town, a dead man was being carried out; he was his mother's only son, and she was a widow. A crowd of the townspeople was with her. And when the Master saw her, he pitied her, and said to her, "Do not weep." And he went up and touched the bier, and the bearers stopped. And he said, "Young man, I tell you; wake up!" And the dead man

sat up and began to speak, and he gave him back to his mother. And they were all overcome with awe and they praised God, and said, "A great prophet has appeared among us!" and "God has not forgotten his people!" This story about him spread all over Judea and the surrounding country.

§31. THE UNCERTAINTY OF JOHN THE BAPTIST

MATTHEW 11:2–19

Now when John heard in prison of what the Christ was doing, he sent by his disciples and said to him, "Are you the one who was to come, or should we look for someone else?" Jesus answered, "Go and report to John what you hear and see. The blind are regaining their sight and the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the poor. And blessed is the man who finds nothing that repels him in me." But as they were going away, Jesus began to speak to the crowds about John. "What was it that you went out into the desert to look at? A reed swaying in the wind? Then what did you go out there to see? A man luxuriously dressed? Men who dress in that way you find in the palaces of kings. Then why did you go out there? Was it to see a prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the Scripture says,

LUKE 7:18–35

John's disciples told him of all this, and he called two of them to him, and sent them to the Master to ask him, "Are you the one who was to come, or should we look for someone else?" And the men went to him and said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we look for someone else?'" Just then he cured many of diseases and ailments and foul spirits, and he gave sight to many who were blind. And he answered them, "Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the poor. And blessed is the man who finds nothing that repels him in me." When John's messengers were gone, he began to speak to the crowds about John. "What was it that you went out into the desert to look at? A reed swaying in the wind? Then what

'Here I send my messenger on before you;
He will prepare the road ahead of you.'
I tell you, among men born of women no greater than John the Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are greater than he. But from the time of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowding into it. For up to the time of John all the Prophets and the Law itself prophesied about it, and, if you are ready to accept the idea, he is himself Elijah who was to come. Let him who has ears listen! But to what can I compare this present age? It is like children sitting about in the bazaars and calling out to their playmates,
'We have played the flute for you, and you would not dance!
We have wailed and you would not beat your breasts!'
For when John came, he neither ate nor drank, and people said, 'He has a demon!' Now that the Son of Man has come, he does eat and drink, and people say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' And yet Wisdom is vindicated by her actions!"

did you go out there to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury you find in palaces. Then what did you go out there to see? A prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the Scripture says,

"'Here I send my messenger on before you,
He will prepare the road ahead of you!'

"I tell you, among men born of women there is none greater than John; and yet those who are of little importance in the Kingdom of God are greater than he. And all the people, even the tax-collectors, when they heard him, acknowledged the justice of God's demands, by accepting baptism from John, but the Pharisees and experts in the Law thwarted God's purpose for themselves, by refusing to be baptized by him. So what is there to which I can compare the men of this age? What are they like? They are like children sitting about in the bazaar and calling out to one another,

" 'We have played the flute for you, and you would not dance!
We have wailed and you would not weep!'

"For when John the Baptist came, he did not eat any bread or drink any wine, and you said, 'He has a demon!' Now that the Son of Man has come, he does eat and drink, and you say, 'Look at him! A glutton and a drinker, the companion of tax-collectors

and irreligious people!' So wisdom is vindicated by all who are really wise."

§32. THE LOVING FAITH OF A FORGIVEN WOMAN

LUKE 7:36–50

One of the Pharisees asked him to have dinner with him, and he went to the Pharisee's house and took his place at the table. Now there was a woman in the town who was leading a sinful life, and when she learned that he was having dinner at the Pharisee's house, she got an alabaster flask of perfume, and came and stood behind him at his feet, weeping, and began to wet his feet with her tears, and she wiped them with her hair, and kissed them, and put the perfume on them. When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who and what the woman is who is touching him, for she leads a wicked life." Jesus answered him, and said to him, "Simon, there is something I want to say to you." He said, "Proceed, Master." "Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he canceled what they owed him. Now which of them will be more attached to him?" Simon answered, "The one, I suppose, for whom he canceled most." "You are right," he said. And turning to the woman, he said to Simon, "Do you see

this woman? I came to your house; you did not give me any water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put any oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little." And he said to her, "Your sins are forgiven!" The men at table with him began to say to themselves, Who is this man, who even forgives sins?" But he said to the woman, "It is your faith that has saved you. Go in peace."

§33. THE INTIMATE FRIENDS OF JESUS

LUKE 8:1–3

Soon afterward he went about among the villages and towns preaching and telling the good news of the Kingdom of God. The Twelve went with him, and some women who had been cured of evil spirits and sickness—Mary, who was called Mary of Magdala, out of whom seven demons had been driven, and Joanna, the wife of Chuza, Herod's manager, and Susanna, and many others, who provided for them with their means.

§34. THE DANGER OF WILFUL UNBELIEF

MATTHEW 12:22–45

At that time some people brought to him a mand blind and dumb, who was possessed with a demon, and he cured him, so that the dumb man could speak and see. And all the crowds of people were astounded, and said, "Can this be the Son of David?" But when the Pharisees heard of it they said, "This man cannot drive out demons except by the aid of Beelzebub, the prince of the demons." But he knew what they were thinking, and he said to them, "Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited cannot last. If Satan is driving Satan out, he is disunited, and so how can his kingdom last? And if I am driving the demons out by Beelzebub's aid, by whose aid do your sons drive them out? Therefore let them be your judges. But if I am driving the demons out by the aid of God's Spirit, then the Kingdom of God has overtaken you. How can anyone get into a strong man's house and carry off his property unless he first binds the strong man? After that he can plunder his house. Anyone who is not with me is against me, and anyone who does not join me in gathering, scatters, Therefore, I tell you, men will be forgiven for any sin or abusive speech, but abusive speech about the Spirit cannot be forgiven. And whoever speaks against the Son of Man

MARK 3:19*b*–30

And again the crowd gathered in such numbers that there was no chance for them even to have their meals. His relatives heard of it and came over to stop him, for they said that he was out of his mind. And the scribes who had come down from Jerusalem said that he was possessed by Beelzebub and drove out demons by the help of the prince of demons. So he called them to him and spoke to them in figures, saying, "How can Satan drive Satan out? If a kingdom is disunited, that kingdom cannot last. And if a household is disunited, that household cannot last. And if Satan has rebelled against himself and become disunited, he cannot last but is coming to his end. But no one can go into a strong man's house and carry off his property unless he first binds the strong man; after that he can plunder his house. I tell you, men will be forgiven for everything, for all their sins and all the abusive things they say. But whoever reviles the holy Spirit can never be forgiven, but is guilty of an unending sin." This was because they said, "He is possessed by a foul spirit."

LUKE 11:14–36

Once he was driving out a dumb demon, and when the demon was gone the dumb man spoke. And the people were amazed. But some of them said, "It is with the aid of Beelzebub, the prince of the demons, that he drives the demons out." Others to test him asked him for a sign from heaven. But he knew what they were thinking, and he said to them, "Any kingdom that is disunited is on the way to destruction, and one house falls after another. And if Satan is disunited, how can his kingdom last? Because you say that I drive out demons with Beelzebub's aid. But if it is with his aid that I drive out demons, by whose do your sons drive them out? Therefore, they shall be your judges. But if it is with the finger of God that I am driving the demons out, then the Kingdom of God has overtaken you. When a strong man fully armed guards his own dwelling, his property is undisturbed. But when somebody stronger than he attacks him and overcomes him, he strips him of the arms that he relied on, and divides up the spoils. Anyone who is not with me is against me, and anyone who does not join me in gathering, scatters. When a foul spirit goes out of a man it roams through deserts in search of rest, and when it finds none, it says, 'I will go back to my house that I left.' And it goes and finds

will be forgiven for it, but whoever speaks against the holy Spirit cannot be forgiven for it, either in this world or in the world to come. You must either make the tree sound and its fruit sound, or make the tree bad and its fruit bad; a tree is judged by its fruit. You brood of snakes! how can you, bad as you are, utter anything good? For the mouth says only what the heart is full of. A good man, out of the good he has accumulated, brings out things that are good, and a bad man, out of what he has accumulated that is bad, brings out things that are bad. But I tell you, for every careless word that men utter they will have to answer on the Day of Judgment. For it is by your words that you will be acquitted, or by your words that you will be condemned." Then some of the scribes and Pharisees addressed him, saying, "Master, we would like to have you show us some sign." But he answered, "Only a wicked and faithless age insists upon a sign, and no sign will be given it but the sign of the prophet Jonah. For just as Jonah was in the maw of the whale for three days and nights, the Son of Man will be three days and nights in the heart of the earth. Men of Nineveh will rise with this age at the judgment and condemn it, for when Jonah preached they repented and there is more than Jonah here! The queen of the south will rise with this age at the judgment and condemn it, for she came from it unoccupied, cleaned, and all in order. Then it goes and gets seven other spiritis more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before." As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the mother who bore you and nursed you!" But he said, "You might better say, 'Blessed are those who hear God's message and observe it!'" As the crowds pressed around him, he went on to say, "This is a wicked age! It demands a sign, and no sign will be given it but the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this age. The queen of the south will rise with the men of this generation at the Judgment and will condemn them, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here! Men of Nineveh will rise with this generation at the Judgment and will condemn it, for they repented at Jonah's preaching, and there is more than Jonah here. No one lights a lamp and puts it in the cellar or under a peck measure; he puts it on its stand, so that people who come in can see the light. Your eye is the lamp of your body. When your eye is sound, your whole body is light, but when it is unsound, your body is dark. So take care! Your very light may be darkness! If, therefore, your whole

the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here! When a foul spirit goes out of a man, it roams through deserts in search of rest and can find none. Then it says, 'I will go back to my house that I left,' and it goes and finds it unoccupied, cleaned, and all in order. Then it goes and gets seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before. That is the way it will be with this present wicked age."

body is light with no darkness in it at all, it will all be as light as a lamp makes things for you by its light."

§35. THE SPIRITUAL FAMILY OF THE CHRIST

MATTHEW 12:46–50

While he was still speaking, his mother and his brothers came up and stood outside the crowd, wanting to speak to him. But he said to the man who told him. "Who is my mother. and who are my brothers?" And he pointed to his disciples and said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother!"

MARK 3:31–35

And his mother and his brothers came. And they stood outside the house and sent word in to him to come outside to them. There was a crowd sitting around him when they told him, "Your mother and your brothers are outside asking for you." He answered, "Who are my mother and my brothers?" And looking around at the people sitting about him, he said, "Here are my mother and my brothers: Whoever does the will of God is my brother and sister and mother."

LUKE 8:19–21

His mother and his brothers came to him, but they could not get near him, on account of the crowd. And the word came to him, "Your mother and your brothers are standing outside; they want to see you." He answered, "My mother and my brothers are those who listen to God's message and obey it!"

§36. THE KINGDOM DESCRIBED IN ANALOGIES

MATTHEW 13:1–53

That same day Jesus went out of his house and was sitting on the seashore. And such great crowds gathered about him that he got into a boat and sat

MARK 4:1–34

Then he began again to teach by the seashore. And a crowd gathered around him so great that he got into a boat and sat in it, a little way from the shore,

LUKE 8:4–18

When a great throng was gathering and people were coming to him from one town after another, he said in his figurative way, "A sower went out to sow

down in it, while all the people stood on the shore. And he told them many things in figures, and said to them, "A sower went out to sow, and as he was sowing, some of the seed fell by the path and the birds came and ate it up, and some fell on rocky ground where there was not much soil and it sprang up at once because the soil was not deep, but when the sun came up it was scorched and withered up, because it had no root. And some of it fell among the thorns, and the thorns grew up and choked it out. And some fell on good soil, and yielded some a hundred, some sixty, and some thirty-fold. Let him who has ears listen!" His disciples came up and said to him, "Why do you speak to them in figures?" He answered, "You are permitted to know the secrets of the Kingdom of Heaven, but they are not. For people who have will have more given to them, and will be plentifully supplied, and from people who have nothing even what they have will be taken away. This is why I speak to them in figures, because though they look they do not see, and though they listen they do not hear or understand. They are a fulfilment of Isaiah's prophecy,

'You will listen and listen, and never understand,
And you will look and look, and never see!
For this nation's mind has grown dull,
while all the people were on the land close to the water. He taught them many lessons in figures, and said to them in the course of his teaching, "Listen: A sower went out to sow, and as he was sowing, some of the seed chanced to fall by the path, and the birds came and ate it up. Some of it fell on rocky ground, and where there was not much soil, and it sprang up at once because the soil was not deep, but when the sun came up, it was scorched, and withered up, because it had no root. Some of the seed fell among the thorns, and the thorns grew up and choked it out, and it yielded no grain. And some fell on good soil, and came up and grew and yielded thirty, sixty, even a hundredfold." And he said, "Let him who has ears be sure to listen!" When he was by himself, those who stayed about him with the Twelve asked him about the figures he had used. And he said to them, "To you has been intrusted the secret of the reign of God, but to those outsiders everything is offered in figures, so that

'"They may look and yet not see,
And listen and listen and yet not understand,
Lest possibly they should turn and be forgiven.'"

And Jesus said, "If you do not understand this figure, then how will you understand my other figures? What the sower sows is the message. The ones by the path are those into whose hearts the message falls, and as soon as his seed. As he was sowing, some of the seed fell by the path and was trodden on, and the wild birds ate it up. And some of it fell upon the rock, and when it sprang up it withered, because it had no moisture. And some fell among the thorns, and the thorns grew up with it and choked it out. And some fell on good soil, and grew up and yielded a hundred fold!" As he said this he called out, "Let him who has ears to hear with, listen!" His disciples asked him what this figure meant. And he said, "You are permitted to know the secrets of the Kingdom of God, but they are given to others in the form of figures, so that they may look and yet not see, and hear and yet not understand. This is what the figure means. The seed is God's message. The ones by the path are those who hear, and then the devil comes and carries off the message from their hearts, so that they may not believe it and be saved. The ones on the rock are those who receive the message joyfully when they first hear it, but it takes no real root. They believe for a little while, and then in the time of trial they draw back. And what falls among the thorns means those who listen and pass on, and the worries and wealth and pleasures of life stifle them and they yield nothing. But the seed in the good soil means those who listen to the message and keep it in good, true hearts, and yield unfailingly.

And they hear faintly
with their ears,
And they have shut
their eyes,
So as never to see
with their eyes,
And hear with their
ears,
And understand with
their minds, and
turn back,
And let me cure
them!'

But blessed are your eyes, for they do see, and your ears, for they do hear. For I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it. You must listen closely then to the figure of the sower. When anyone hears the teaching of the kingdom and does not understand it, the evil one comes and robs him of the seed that has been shown in his mind. That is what was sown along the path. And what was shown upon the rocky soil means the man who hears the message and at once accepts it joyfully, but it takes no real root in him, and lasts only a little while, and when trouble or persecution comes because of the message, he gives it up at once. And what was sown among the thorns means the man who listens to the message, and then the worries of the time and the pleasure of being rich choke the message out, and it yields nothing. And what was sown in good ground means the man who listens to the message and understands it, and yields one a hundred, and another sixty, and another thirty-fold." Another figure which he they hear it Satan comes and carries off the message that has been sown in their hearts. It is so too with the ones sown on the rocky ground; they gladly accept the message as soon as they hear it, but it takes no real root in them and they last only a little while; then when trouble or persecution comes because of the message they give it up at once. It is different with those sown among the thorns. They are people who listen to the message, but the worries of the time and the pleasure of being rich and passions for other things creep in and choke the message out and it yields nothing. And the ones sown in good ground are the people who listen to the message and welcome it and yield thirty, sixty, even a hundredfold. "Do people get out the lamp," he said to them, "and then put it under the peck-measure, or under the bed, instead of putting it up where it belongs? For no one hides anything except for the purpose of sometime bringing it to light again, and people keep things secret only to reveal them some day. If anyone has ears let him be sure to listen. "Take care what you hear," he said to them. "The measure you give will be given to you, and even more beside. For people who have will have more given them, and from people who have nothing, even what they have will be taken away. The reign of God," he said, "is like a man scattering seed on the ground, and then sleeping at "Nobody lights a lamp and then covers it with a dish or puts it under a bed, but he puts it on its stand, so that those who come in may see the light. For there is nothing hidden that shall not be disclosed, nor kept secret that shall not be known and come to light. So take care how you listen. For people who have will have more given to them, and from people who have nothing, even what they think they have will be taken away."

used in speaking to them was this: "The Kingdom of Heaven is like a man who sowed good seed in his field, but while people were asleep his enemy came and sowed weeds among the wheat, and went away. And when the wheat came up and ripened, the weeds appeared too. And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?' But he said, 'No, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.'" Another figure which he used in speaking to them was this: "The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches." Another figure which he used with them was this: "The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until it had all risen." Jesus said all this to the crowds in figures, and told them nothing except in figures, to fulfil what was said by the prophet,

night and getting up by day, while the seed sprouts and comes up, without his knowing it. The ground of itself is productive, putting forth first a blade, then a head, then fully developed wheat in the head. But as soon as the crop will let him, the man goes in with his sickle, for the harvest time has come. "How can we find any comparison," he said, "for the reign of God, or what figure can we use to describe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world, yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shelter of it." With many such figures he told them the message, as far as they were able to receive it. He said nothing to them except in figures, but in private he explained everything to his own disciples.

"I will open my mouth
in figures,
I will utter things
that have been hid-
den since the crea-
tion."

Then he left the crowds and went into his house. And his disciples came up to him and said, "Explain to us the figure of the weeds in the field." He answered, "The sower who sows the good seed is the Son of Man. The field is the world. The good seed is the people of the kingdom. The weeds are the wicked. The enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. So just as the weeds are gathered up and burned, this is what will happen at the close of the age; the Son of Man will send out his angels, and they will gather up out of his kingdom all the causes of sin and the wrong-doers and throw them into the blazing furnace; there they will wail and grind their teeth. Then the upright will shine out like the sun, in their Father's kingdom. Let him who has ears listen! The Kingdom of Heaven is like a hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the field. Again, the Kingdom of Heaven is like a dealer in search of fine pearls. He found one costly pearl, and went and sold everything he had, and bought it. Again, the Kingdom of Heaven is like a net that was let down into the sea, and inclosed

fish of all kinds. When it was full, they dragged it up on the beach, and sat down and sorted the good fish into baskets and threw the bad away. That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright, and throw them into the blazing furnace. There they will wail and grind their teeth. Do you understand all this?" They said to him, "Yes." He said to them, "Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply from his storeroom new things as well as old." When Jesus had finished these figures, he left that place, and went to his own part of the country.

§37. HIS POWER OVER NATURE

MATTHEW 8:23–27

And he got into the boat, and his disciples went with him. And suddenly a terrific storm came up on the sea, so that the waves broke over the boat, but he remained asleep. And they came and woke him up, saying, "Save us, sir! We are lost!" And he said to them, "Why are you afraid? You have so little faith!" Then he got up and reproved the wind and the sea, and there was a great calm. And the men were amazed and said, "What kind of man is this? For the very winds and sea obey him!"

MARK 4:35–41

That same day when it was evening he said to them, "Let us cross to the other side." So they left the crowd and took him away in the boat in which he was sitting. There were other boats with him. And a heavy squall of wind came on and the waves dashed into the boat, so that it was beginning to fill. He was in the stern, asleep on the cushion. And they woke him up and said to him, "Master, does it make no difference to you that we are sinking?" Then he awoke and reproved the wind, and said to the sea, "Hush! Silence!" And the wind went down and there was a great

LUKE 8:22–25

It happened one day that he got into a boat with his disciples, and said to them, "Let us cross to the other side of the lake." So they set sail. As they sailed along, he fell asleep. And a squall of wind came down upon the lake, and they were being swamped and were in peril. And they went to him and woke him up, and said to him, "Master! Master! We are lost!" Then he awoke and reproved the wind and the rough water, and they ceased, and there was a calm. And he said to them, "Where is your faith?" But they were frightened and amazed, and said to one another,

calm. And he said to them, "Why are you afraid? Have you still no faith?" And they were very much frightened, and said to one another, "Who can he be? For even the wind and the sea obey him."

"Who can he be? For he gives orders even to the winds and the water, and they obey him!"

§38. HIS POWER OVER EVIL SPIRITS

MATTHEW 8:28–34

When he reached the other side, in the region of Gadara, two men possessed by demons came out of the tombs and confronted him; they were so extremely violent that nobody could go along that road. And they suddenly screamed out, "What do you want of us, you Son of God? Have you come here before the appointed time to torture us?" Now at some distance from them there was a great drove of pigs feeding. And the demons entreated him, saying, "If you are going to drive us out, send us into the drove of pigs." And he said to them, "Begone!" And they came out and went into the pigs. And suddenly the whole drove rushed over the steep bank into the sea, and perished in the water. And the men who tended them ran away and went off to the town and told it all, and the news about the men possessed by demons. And the whole town came out to meet Jesus, and when they saw him they begged him to go away from their district.

MARK 5:1–20

So they reached the other side of the sea, and landed in the region of Gerasa. As soon as he got out of the boat, a man possessed by a foul spirit came out of the burial places near by to meet him. This man lived among the tombs, and no one could any longer secure him even with a chain, for he had often been fastened with fetters and chains and had snapped the chains and broken the fetters; and there was no one strong enough to master him, and night and day he was always shrieking among the tombs and on the hills and cutting himself with stones. And catching sight of Jesus in the distance he ran up and made obeisance to him and screamed out, "What do you want of me, Jesus, son of the Most High God? In God's name, I implore you, do not torture me." For he was saying to him, "You foul spirit, come out of this man." He asked him, "What is your name?" He said, "My name is Legion, for there are many of us." And they begged him earnestly not to send them out of that country. Now there was a great drove of pigs feeding there on the hillside. And they

LUKE 8:26–39

They made a landing in the neighborhood of Gerasa, which is just across the lake from Galilee. And when he landed, he met a man possessed by demons, who was coming out of the town. He had worn no clothing for a long time, and did not live in a house but in the tombs. When he saw Jesus he cried out and threw himself down before him, and said in a loud voice, "What do you want of me, Jesus, Son of the Most High God? I beg you not to torture me!" For he was commanding the foul spirit to get out of the man. For it had often seized him, and though he had been fastened with chains and fetters, and was closely watched, he would snap his bonds and the demon would drive him away to the desert. And Jesus asked him, "What is your name?" He said, "Legion!" For many demons had gone into him. And they begged him not to order them off to the bottomless pit. Now there was a large drove of pigs feeding there on the hillside, and they begged him to give them leave to go into them. And he did so. Then the demons came out of the man

implored him, "Send us among the pigs, let us go into them." So he gave them permission. And the foul spirits came out and went into the pigs, and the drove of about two thousand rushed over the steep bank into the sea and were drowned. And the men who tended them ran away and spread the news in the town and in the country around, and the people came to see what had happend. When they came to Jesus and found the demoniac sitting quietly with his clothes on and in his right mind—the same man who had been possessed by Legion—they were frightened. And those who had seen it told them what had happened to the demoniac, and all about the pigs. And they began to beg him to leave their district. As he was getting into the boat, the man who had been possessed begged to be allowed to go with him. And he would not permit it, but said to him, "Go home to your own people, and tell them all the Lord has done for you and how he took pity on you." And he went off and began to tell everybody in the Ten Towns all Jesus had done for him; and they were all astonished.

and went into the pigs, and the drove rushed over the steep bank into the lake, and were drowned. When the men who tended them saw what had happened, they ran away and spread the news in the town and in the country around. And the people came out to see what had happened, and they came to Jesus and found the man out of whom the demons had gone sitting there, at Jesus' feet, with his clothes on and in his right mind, and they were frightened. And those who had seen it told them how the man who had been possessed was cured. Then all the people of the neighborhood of Gerasa asked him to go away from them, for they were terribly frightened. And he got into a boat and went back. The man out of whom the demons had gone begged to go with him, but Jesus sent him away, and said, "Go back to your home, and tell all what God has done for you." And he went and told all over the town what Jesus had done for him.

§39. HIS POWER OVER DEATH

MATTHEW 9:18–26

Just as he said this to them, an official came up and bowing low before him said to him, "My daughter has just died. But come! Lay your hand on her and she will come to life!"

MARK 5:21–43

When Jesus had crossed again in the boat to the other side, a great crowd gathered about him as he stood on the shore. And a man named Jairus, the leader of a synagogue, came

LUKE 8:40–56

When Jesus returned, the people welcomed him, for they were all watching for him. And a man named Jairus came up—he was leader of the synagogue—and he fell down at Jesus'

And Jesus got up and followed him, with his disciples. And a woman who had had a hemorrhage for twelve years came up behind him and touched the tassel of his cloak. For she said to herself, "If I can just touch his cloak, I will get well." And Jesus turned and saw her, and he said, "Courage, my daughter! Your faith has cured you!" And from that time the woman was well. When Jesus reached the official's house, and saw the flute-players and the disturbance the crowd was making, he said, "You must go away, for the girl is not dead; she is asleep." And they laughed at him. But when he had driven the people out, he went in and grasped her hand and the girl got up. And the news of this spread all over that part of the country.

up and seeing him threw himself at his feet and appealed to him, saying, "My little daughter is at the point of death. Come, lay your hands on her, so that she may get well and live!" So he went with him. And a great crowd followed him and pressed around him. And a woman who had had a hemorrhage for twelve years and had had a great deal of treatment from various doctors and had spent all that she had and had not been benefited at all but had actually grown worse, had heard about Jesus. And she came up in the crowd behind him and touched his coat, for she said, "If I can only touch his clothes, I shall get well." The hemorrhage stopped at once, and she felt in her body that she was cured. Jesus instantly perceived that healing power had passed from him, and he turned around in the crowd and said, "Who touched my clothes?" His disciples said to him, "You see the crowd pressing around you, and yet you ask, 'Who touched me?'" But he still looked around to see the person who had done it. The woman, knowing what had happened to her, came forward frightened, and trembling, and threw herself down at his feet and told him the whole truth. And he said to her, "My daughter, it is your faith that has cured you. Go in peace and be free from your disease."

feet and begged him to come to his house, because he had an only daughter, about twelve years old, and she was dying. As he was going, the crowds of people almost crushed him. And a woman who had had a hemorrhage for twelve years, and whom nobody had been able to cure, came up behind him and touched the tassel of his cloak, and the hemorrhage stopped at once. Jesus said, "Who was it who touched me?" And as everyone denied having done so, Peter said, "Master, the people are all around you and they are crowding you." But Jesus said, "Somebody touched me, for I know that power passed from me." When the woman saw that she had not escaped his notice, she came forward trembling, and fell down before him, and before all the people told why she had touched him, and how she had been cured at once. And he said to her, "My daughter, it is your faith that has cured you. Go in peace." Even as he spoke someone came from the house of the leader of the synagogue and said, "Your daughter is dead. Do not trouble the Master any more." But Jesus heard it and said to him, "Do not be afraid; just have faith, and she will get well." When he got to the house, he let no one go in with him but Peter, James, and John, and the child's father and mother. And they were all wailing and beating their breasts for her. But he said, "Stop wailing! For she is not dead, she is

asleep." And they laughed at him, for they knew that she was dead. But he grasped her hand and called out, "Get up, my child!" And her spirit returned and she stood up immediately, and he directed them to give her something to eat. And her parents were amazed, but he ordered them not to tell anyone what had happened.

§40. HIS POWER OVER DISEASE

MATTHEW 9:27–34

As Jesus was passing along from there, two blind men followed him, calling out, "Take pity on us, you Son of David!" When he had gone indoors, the blind men came up to him, and he said to them, "Do you believe I can do this?" They said to him, "Yes, sir." Then he touched their eyes and said, "You shall have what your faith expects." And their sight was restored. Jesus warned them sternly not to let anyone hear of it. But they went out and spread the news about him all over that part of the country. But just as they were going out, some people brought to him a dumb man who was possessed with a demon, and as soon as the demon was driven out, the dumb man was able to speak. And the crowds were amazed, and said, "Nothing like this was ever seen in Israel!" But the Pharisees said, "It is by the aid of the prince of the demons that he drives them out."

§41. JESUS IS REJECTED BY HIS FELLOW-CITIZENS AT NAZARETH

MATTHEW 13:54–58

And he taught the people in their synagogue in such a way that they were astonished, and said, "Where did he get this wisdom, and the power to do these wonders? Is he not the carpenter's son? Is not his mother named Mary, and are not his brothers named James, Joseph, Simon, and Judas? And do not all his sisters live here among us? Then where did he get all this?" And they took offense at him. But Jesus said to them, "A prophet is treated with honor everywhere except in his native place and at his home." And he did not do many wonders there, because of their want of faith.

MARK 6:1–6*a*

Leaving there he went, followed by his disciples, to his own part of the country. When the Sabbath came he began to teach in the synagogue. And the people were astonished when they heard him, and said, "Where did he get all this? How does he come to have such wisdom? How are such marvelous things done through him? Is he not the carpenter, Mary's son, and the brother of James, Joses, Judas, and Simon? And do not his sisters live here among us?" And they took offense at him. Jesus said to them, "A prophet is treated with honor everywhere except in his native place and among his relatives and at his home." He could not do any wonder there, except that he put his hands on a few sick people and cured them.

And he wondered at their want of faith.

LUKE 4:16–30

And he came to Nazareth, where he had been brought up, and on the Sabbath he went to the synagogue, as he was accustomed to do, and stood up to read the Scriptures. And the roll of the prophet Isaiah was handed to him, and he unrolled it and found the place where it says,

"The spirit of the Lord is upon me,
For he has consecrated me to preach the good news to the poor,
He has sent me to announce to the prisoners their release and to the blind the recovery of their sight,
To set the downtrodden at liberty,
To proclaim the year of the Lord's favor!"

And he rolled up the roll and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed upon him. And he began by saying to them, "This passage of Scripture has been fulfilled here in your hearing today!" And they all spoke well of him and were astonished at the winning words that fell from his lips, and they said, "Is he not Joseph's son?" He said to them, "No doubt you will quote this proverb to me: 'Doctor, cure yourself! Do the things here in your own country that we hear you did at Capernaum.' I tell you," said he, "No prophet is welcome in his own country. But, I tell you, there were

plenty of widows in Israel in Elijah's time, when the sky was closed for three years and a half, and there was a great famine all over the land, and Elijah was not sent to one of them, but to a widow at Zarephath in Sidon. And there were plenty of lepers in Israel in the time of the prophet Elisha, and none of them was cured, but Naaman the Syrian." And when the people in the synagogue heard this, they were all very angry, and they got up and drove him out of the town and took him to the brow of the hill on which their town was built, intending to throw him down from it. But he made his way through the midst of them and went on.

§42. EXTENSION OF HIS TEACHING THROUGH THE PREACHING OF THE TWELVE

MATTHEW 9:35–38

Jesus went round among all the towns and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing any disease or illness. But the sight of the crowds of people filled him with pity for them, because they were bewildered and dejected, like sheep that have no shepherd. Then he said to his disciples, "The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it."

MATTHEW 10:5–11:1

Jesus sent these twelve out, after giving them

MARK 6:6*b*–13

Then he went around among the villages teaching. And he called the Twelve to him and sent them off two by two, giving them power over the foul spirits. He forbade them to take anything for the journey except a staff—no bread, no bag, no small change even in their girdles; they were to go in sandals, and not to wear two shirts. And he said to them, "Whenever you go to stay at a house, remain in it till you leave that place. If any place refuses to receive you or to listen to you, when you leave it shake off the very dust from the soles of your feet as a warning to them." So they went

LUKE 9:1–6

Then he called the Twelve together, and gave them power and authority over all the demons, and to cure diseases, and he sent them out to proclaim the Kingdom of God and to cure the sick. He said to them, "Do not take anything for your journey, no staff nor bag nor bread nor money, nor an extra shirt. Whatever house you go to stay in, remain there, and start on again from it. And where they will not welcome you, leave that town and shake off the very dust from your feet as a protest against them." And they set forth and went from village to village, telling

these directions: "Do not go among the heathen, or to any Samaritan town, but proceed instead to the lost sheep of Israel's house. And as you go about, preach and say, 'The Kingdom of Heaven is at hand!' Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without payment. Do not accept gold or silver or copper money to put in your pockets, and do not take a bag for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food! Whatever town or village you come to, inquire for some suitable person, and stay with him till you leave the place. And as you go into his house, wish it well. If the house deserves it, the peace you wish it will come over it, but if it does not deserve it, your blessing will come back upon yourselves. And where no one will welcome you, or listen to you, leave that house or town and shake off its very dust from your feet. I tell you, the land of Sodom and Gomorrah will fare better on the Day of Judgment than that town. Here I am sending you our like sheep among wolves. So you must be wise like serpents, and guileless like doves. But be on your guard against men, for they will give you up to their courts, and have you flogged in their synagogues, and you will be brought before governors and kings on my account, to bear your testimony before them and the heathen. But

out and preached that men should repent, and drove out many demons, and cured many sick people by anointing them with oil.

the good news and curing people everywhere.

when they give you up, you must have no anxiety about how to speak or what to say, for you will be told at the very moment what you ought to say, for it is not you who will speak, it is the Spirit of your Father that will speak through you. One brother will give up another to death, and a father his child, and children will turn against their parents, and have them put to death. You will be hated by everybody on my account, but the man who holds out to the very end will be saved. But when they persecute you in one town, make your escape to another, for I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives. A pupil is not better than his teacher, nor a slave better than his master. A pupil should be satisfied to come to be like his teacher, or a slave to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household! So do not be afraid of them. For there is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no fear of those who kill the body, but cannot kill the soul. You had better be afraid of one who can destroy both soul and body in the pit. Do not

sparrows sell two for a cent? And yet not one of them can fall to the ground against your Father's will! But the very hairs on your heads are all counted. You must not be afraid; you are worth more than a great many sparrows! Therefore everyone who will acknowledge me before men I will acknowledge before my Father in heaven, but anyone who disowns me before men, I will disown before my Father in heaven. Do not think that I have come to bring peace to the earth. I have not come to bring peace but a sword. For I have come to turn a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law, and a man's enemies will be in his own household. No one who loves father or mother more than he loves me is worthy of me, and no one who loves son or daughter more than he loves me is worthy of me, and no one who will not take up his cross and follow me is worthy of me. Whoever gains his life will lose it, and whoever loses his life for my sake will gain it. Whoever welcomes you welcomes me, and whoever welcomes me welcomes him who has sent me. Whoever welcomes a prophet because he is a prophet will have the same reward as a prophet, and whoever welcomes an upright man because he is upright will have the same reward as an upright man. And no one who will give the humblest of my disciples even a cup of cold water because he is my

disciple, I tell you, can ever fail of his reward." When Jesus had finished giving his twelve disciples these instructions, he went on from there to teach and preach in their towns.

§43. THE DEATH OF JOHN THE BAPTIST

MATTHEW 14:1–12

At that time, Herod the governor heard the reports about Jesus, and he said to his attendants, "This man must be John the Baptist He has risen from the dead, and that is why wonderful powers are working through him" For Herod had seized John and bound him and put him in prison, on account of Herodias, his brother Philip's wife, for John said to him, "It is not right for you to be living with her." And while he wanted him killed, he was afraid of the people; for they considered him a prophet. But when Herod's birthday came, Herodias' daughter danced before the company. And Herod was delighted with her, and swore that he would give her anything she asked for. But she, at her mother's instigation, said, "Give me John the Baptist's head here on a platter!" And the king was sorry, but because he had sworn to do it, and because of the guests who were present, he ordered it to be given her. And he sent and had John beheaded in the prison. And his head was brought back on a platter and given to the girl, and she took it to her mother. John's disciples came and took his body away, and

MARK 6:14–29

King Herod heard of him, for his name was now well known, and people were saying that John the baptizer had risen from the dead, and that that was why he was endowed with these extraordinary powers. But others said he was Elijah, and still others that he was a prophet of the old prophetic kind. But when Herod heard of him he said, "John, whom I beheaded, has risen from the dead." For it was Herod who had sent and seized John and bound him and put him in prison, on account of Herodias, his brother Philip's wife, because Herod had married her. John said to Herod, "It is not right for you to be living with your brother's wife." Herodias felt bitterly toward him and wanted him killed. But she could not bring it about, for Herod stood in awe of John, knowing that he was an upright and holy man, and he protected him. And when he heard him talk he was very much disturbed, and yet he liked to hear him. When a holiday came and Herod on his birthday gave a banquet to his courtiers and officers and to the leading men of Galilee, Herodias' own daughter came in and danced for

LUKE 9:7–9

Herod the governor heard of all that was happening, and he was perplexed because some people said that John had risen from the dead, and some that Elijah had appeared, and others that one of the ancient prophets had come back to life. But Herod said, "John I have beheaded, but who can this be about whom I hear such reports?" And he endeavored to see him.

buried him, and then they went and reported it to Jesus.

them. And Herod and his guests were delighted, and the king said to the girl, "Ask me for anything you like and I will give it to you." And he made oath to her, "I will give you whatever you ask me for, up to half my kingdom." When she had left the room she said to her mother, "What shall I ask him for?" But she said, "The head of John the baptizer." And she hurried back at once to the king and asked him for it, saying, "I want you right away to give me John the Baptist's head on a platter." The king was exceedingly sorry, but on account of his oath and his guests he did not like to break his word to her, and he immediately sent one of his guard with orders to get John's head. And he went off and beheaded him in the prison and brought back his head on a platter and gave it to the girl, and the girl gave it to her mother. When his disciples heard of it they came and took his body away and put it in a tomb.

§44. ADDITIONAL STORIES OF JESUS' POWER OVER NATURE

MATTHEW 14:13–36

When Jesus heard it, he quietly retired by boat to a secluded place. And the crowds heard of it and followed him on foot from the towns. So when he got out of the boat he found a great crowd gathered, and his heart was touched at the sight of them, and he cured those of them that were sick. And when it was evening, the disciples

MARK 6:30–56

The apostles rejoined Jesus and reported to him all they had done and taught. And he said to them, "Come away by yourselves to some quiet place, and rest a little while." For people were coming and going in large numbers, and they had no time even for meals. So they set off by themselves in their boat for a secluded place. And many

LUKE 9:10–17

Then the apostles came back and told Jesus what they had done. And he took them and quietly retired to a town called Bethsaida. But the crowds learned of it and followed him, and he welcomed them and spoke to them about the Kingdom of God, and he cured those who needed to be cured. When the day began to decline, the Twelve

came up to him and said, "This is a lonely place and the day is over. Send the crowds off to the villages to buy themselves food." But Jesus said to them, "They do not need to go away. Give them food yourselves." They said to him, "We have nothing here but five loaves and two fish." He said, "Bring them here to me." Then he ordered the crowds to sit down on the grass, and he took the five loaves and the two fish and looked up to heaven and blessed them. and he broke the loaves in pieces and gave them to the disciples and they all ate and had enough. And the pieces left over that they gathered up filled twelve baskets. There were about five thousand men who were fed, besides women and children. And he immediately made his disciples get into the boat and cross before him to the other side while he dismissed the crowds. After he had dismissed them he went up the hill by himself to pray. And when evening came on he was there alone, but the boat was by this time a long way from shore, struggling with the waves, for the wind was against them. Toward morning he went out to them, walking on the sea. And the disciples saw him walking on the sea, and they were terrified and said "It is a ghost!" And they screamed with fear. But Jesus immediately spoke to them and said, "Take courage! It is I. Do not be afraid." Peter answered, "If it is you, Master, order me to come to you on the people saw them start and knew of it, and hurried around by land from all the neighboring towns, and got ahead of them. So when he got out of the boat, he found a great crowd gathered, and his heart was touched at the sight of them, because they were like sheep that have no shepherd; and he proceeded to teach them a great deal. When it grew late his disciples came up to him and said, "This is a lonely place and it is getting late. Send the people off to the farms and villages around to buy themselves something to eat." But he answered, "Give them food yourselves." They said to him, "Can we go and buy forty dollars' worth of bread and give it to them to eat?" But he said to them, "How many loaves have you? Go and see." They looked, and told him, "Five, and two fish." And he directed them all to sit down in parties on the fresh grass. And they threw themselves down in groups, in hundreds and in fifties. Then he took the five loaves and the two fish and looked up to heaven and blessed the loaves and broke them in pieces and gave them to the disciples to pass to the people; and he divided the two fish among them all. And they all ate and had enough and the pieces they gathered up filled twelve baskets, besides the pieces of the fish. There were five thousand men who ate the loaves. He immediately had his disciples get into the boat and cross before him to the other came up and said to him, "Send the crowd away to the villages and farms around to find food and shelter, for we are in a lonely place here." But he said to them, "Give them food yourselves!" And they said, "We have only five loaves and two fish, unless we go ourselves and buy food for all these people." For there were about five thousand men. But he said to his disciples, "Have them sit down in groups of about fifty each." And they did so, and made them all sit down. Then he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke them in pieces and gave them to the disciples to pass to the people. And they all ate and had enough, and the pieces left over that were gathered up filled twelve baskets.

water." And he said, "Come!' And Peter got out of the boat and walked on the water and went to Jesus. But when he felt the wind he was frightened, and beginning to sink, he cried out, "Master, save me!" Jesus immediately stretched out his hand and caught hold of him, and said to him, "Why did you waver? You have so little faith!" When they got into the boat, the wind went down. And the men in the boat fell down before him and said, "You are certainly God's Son!" And they crossed over to the other side and came to Gennesaret. And the men of the place recognized him, and sent all over that district and brought to him all who were sick, and they begged him to let them touch just the tassel of his cloak, and all who touched it were cured.

side toward Bethsaida, while he was dismissing the crowd. When he had taken leave of the people he went up the hill to pray. When evening came on, the boat was in the middle of the sea, and he was alone on shore. And he saw that they were straining at the oars, for the wind was against them, and toward morning he went out to them, walking on the sea, and was going to join them. They saw him walking on the sea, and thought it was a ghost and screamed aloud, for they all saw him and were terrified. But he immediately spoke to them and said, "Take courage, it is I. Do not be afraid." Then he went up to them and got into the boat. And the wind fell. And they were perfectly beside themselves, for they had not understood about the loaves, but their minds were blinded. They crossed over to the other side and came to Gennesaret and moored the boat. As soon as they came ashore, the people recognized Jesus, and they hurried all over the countryside and began to bring the sick to him on their mats, wherever they heard he was. And whatever village or town or farm he went to, they would lay their sick in the market-place and beg him to let them touch just the tassel of his cloak, and all who touched it were cured.

§45. JESUS BREAKS WITH THE EXTERNALS OF THE JEWISH RELIGION

MATTHEW 15:1–20

Then some Pharisees and scribes came to Jesus from Jerusalem, and said to him, "Why do your disciples break the rules handed down by our ancestors? For they eat their bread without first washing their hands." But he answered, 'Why do you too break God's command for the sake of what has been handed down to you? For God said 'Honor your father and mother,' and 'He who abuses his father or mother must be put to death.' But you say. 'Whoever tells his father or mother, "Anything of mine that might have been of use to you is given to God," does not have to provide for his father.' So you have nullified what God has said, for the sake of what has been handed down to you. You hypocrites! Isaiah prophesied finely about you when he said,

"'This people honor
with their lips,
Yet their hearts are
far away from me.
But their worship of
me is all in vain.
For the lessons they
teach are but human precepts.'"

And he called the people to him and said to them, "Listen to this, and grasp it! It is not what goes into a man's mouth that pollutes him; it is what comes out of his mouth that pollutes a man." Then his disciples came up to him and said to him, "Do you know that the Pharisees were shocked to hear you say that?" But he answered, "Any

MARK 7:1–23

The Pharisees gathered about him with some scribes who had come from Jerusalem. They had noticed that some of his disciples ate their food without first giving their hands a ceremonial washing to purify them. For the Pharisees and all the Jews observe the rules handed down from their ancestors, and will not eat until they have washed their hands in a particular way, and they will not eat anything from the market without first purifying it by sprinkling it, and they have a number of other observances which have come down to them, in the way of washing cups, pitchers, and basins. And the Pharisees and the scribes asked him, "Why do your disciples not observe the rules handed down by our ancestors, but eat their food without purifying their hands?" But he said to them, "It was about you hypocrites that Isaiah prophesied so finely, in the words,

'This people honor me
with their lips,
Yet their hearts are
far away from me.
But their worship of
me is all in vain,
For the lessons they
teach are but human precepts.'

You give up what God has commanded and hold fast to what men have handed down. How skilful you are," he said to them, "in nullifying what God has commanded in order to observe what has been handed down to you.

plant that my heavenly Father did not plant must be uprooted! Leave them alone. They are blind guides! But if one blind man leads another, they will both fall into the ditch!" Peter said to him, "Explain the figure for us." He said, "Have even you no understanding yet? Can you not see that whatever goes into the mouth passes into the stomach and then is disposed of? But the things that come out of the mouth come from the heart, and they pollute a man. For out of the heart come wicked designs, murder, adultery, immorality, stealing, false witness, impious speech. It is these things that pollute a man, but not eating with unwashed hands!"

For Moses said, 'Honor your father and your mother,' and again, 'Whoever abuses his father or mother must be put to death.' But you say, 'If a man says to his father or mother, "Anything of mine that might have been of use to you is Korban,"' that is, consecrated to God, you let him off from doing anything more for his father or mother, and so you nullify what God has said by what you have handed down. You have many such practices." He called the people to him again and said to them, "Listen to me, all of you, and understand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him." When he had left the crowd and gone home, his disciples asked him what he meant by this figure. And he said to them, "Have not even you any understanding then? Do you not see that nothing that goes into a man from outside can pollute him, since it does not go into his heart but into his stomach and then is disposed of?" So he declared all food clean. He went on to say, "It is what comes out of a man that pollutes him. For it is from inside, from men's hearts, that designs of evil come; immorality, stealing, murder, adultery, greed, malice, deceit, indecency, envy, abusiveness, arrogance, folly—all these evils come from inside, and they pollute a man."

PART V

THE PERIOD OF PREPARATION FOR THE APPROACHING CRISIS FROM THE ABANDONMENT OF THE PUBLIC MINISTRY IN GALILEE TO THE DEPARTURE TO ATTEND THE PASSOVER

§46. JESUS IN TYRE AND SIDON

MATTHEW 15:21–28

And Jesus left that place and retired to the neighborhood of Tyre and Sidon. And a Canaanite woman of that district came out and screamed, "Son of David, take pity on me, sir! My daughter is dreadfully possessed by a demon!" But he would not answer her a word. And his disciples came up and urged him, saying, "Send her away, for she keeps screaming after us." But he answered, "I am sent only to the lost sheep of Israel's house." And she came and fell down before him, and said, "Help me; sir!" He said, "It is not right to take the children's bread and throw it to the dogs!" But she said, "O yes, sir! For even dogs eat the scraps that fall from their masters' table!" Then Jesus answered, "You have great faith! You shall have what you want." And her daughter was cured from that time.

MARK 7:24–30

He left that place and went to the neighborhood of Tyre and Sidon. And he went into a certain house, and wanted no one to know of it. And he could not keep it secret, but a woman whose little daughter was possessed by a foul spirit immediately heard about him and came and threw herself at his feet. Now the woman was a Greek, of Syrophoenician birth. And she begged him to drive the demon out of her daughter. He said to her, "Let the children first eat all they want, for it is not right to take the children's bread and throw it to the dogs." But she answered, "True, sir! and still the dogs under the table eat what the children leave!" He said to her, "If you can say that, go home; the demon has left your daughter." And she went home and found the child lying on the bed, and the demon gone.

§47. JESUS EXTENDS HIS MISSION TO GENTILES IN DECAPOLIS

MATTHEW 15:29–31

Jesus left that place and went along the shore of the Sea of Galilee, and went up on the hillside and sat down there. Then great crowds came to him bringing with them those who were lame, crippled, blind, or dumb, and many others. And they laid them down at his feet, and he cured them, so that the people were astonished to see the dumb speak, the lame walk and the blind see. And they praised the God of Israel.

MARK 7:31–37

He left the neighborhood of Tyre again and went by way of Sidon to the Sea of Galilee, crossing the district of the Ten Towns. And they brought to him a man who was deaf and hardly able to speak, and they begged him to lay his hand on him. He took him off by himself away from the crowd, and put his fingers in the man's ears, and touched his tongue with saliva. And he looked up to heaven and sighed, and said to him, "Ephphatha!"—which means "Open." And his ears were opened and his tongue was released and he talked plainly. And Jesus forbade them to tell anyone about it, but the more he forbade them the more they spread the news far and wide. And people were utterly amazed, and said, "How well he has done everything! He even makes the deaf hear and the dumb speak!"

§48. THE FEEDING OF THE FOUR THOUSAND

MATTHEW 15:32–39

Then Jesus called his disciples to him and said to them, "I pity these people for they have been staying with me three days now and they have nothing left to eat, and I do not mean to send them away hungry, for they may give out on the way." The disciples said to him, "Where can we get bread enough in this solitude to feed

MARK 8:1–10

In those days when a great crowd had gathered again and they had nothing to eat, he called his disciples to him and said to them, "I pity these people, for they have been staying with me three days now, and they have nothing left to eat. And if I send them home hungry they will give out on the way, for some of them come from a distance."

such a crowd?" Jesus said to them, "How many loaves have you?" They said, "Seven, and a few small fish." Then he ordered the people to take their places on the ground, and he took the seven loaves and the fish and gave thanks and gave them to his disciples, and the disciples gave them to the people And they all ate and satisfied their hunger. And the pieces that they left that were picked up filled seven baskets. There were four thousand men who were fed, besides women and children. And he dismissed the people and got into the boat and went to the district of Magadan.

His disciples replied, "Where can anyone get bread enough, here in this solitude, to satisfy these people's hunger?" "How many loaves have you?" he asked. "Seven," they said. Then he ordered the people to take their places on the ground. And he took the seven loaves and gave thanks and broke them in pieces and gave them to his disciples to pass, and they passed them to the people. They had a few small fish, and he blessed them and told the disciples to pass them also to the people. And they ate and satisfied their hunger. And the pieces that they left, that were picked up, filled seven baskets. There were about four thousand of the people. And he dismissed them. Then he immediately got into the boat with his disciples and went to the district of Dalmanutha.

§49. THE FINAL EVIDENCE OF THE TRUTH OF JESUS' TEACHING

MATTHEW 16:1–12

The Pharisees and Sadducees came up and to test him asked him to show them a sign from heaven. He answered, "It is a wicked and faithless age that insists on a sign, and no sign will be given it but the sign of Jonah." And he left them and went away. When the disciples went across the lake, they forgot to take any bread. And Jesus said to them, 'Look out, and be on your guard against the yeast of the Pharisees and Sadducees!" But they

MARK 8:11–21

The Pharisees came out and began a discussion with him, testing him by asking him to show them a sign from heaven. And he sighed deeply and said, "Why do the men of this day ask for a sign? I tell you, no sign will be given them." And he left them and got into the boat again and crossed to the other side. Now they had forgotten to bring any bread, and they had only one loaf with them in the boat. And he warned them, saying,

were discussing something with one another, and saying, "We have not brought any bread!" Jesus noticed it and said, "Why are you discussing with one another your being without bread? You have so little faith! Do you not understand yet? Do you not remember the five loaves for the five thousand, and how many baskets full you gathered up? Nor the seven loaves for the four thousand, and how many baskets full you gathered up? Why do you not see that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees!" Then they understood that he was warning them not against yeast but against the teaching of the Pharisees and Sadducees.

"Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!" They were discussing with one another their being without bread. And he noticed it and said to them, "Why do you discuss your being without bread? Do you not yet see nor understand? Are your minds so dull? When you have eyes can you not see, and when you have ears can you not hear? Do you not remember how many baskets of pieces you picked up when I broke the five loaves in pieces for those five thousand men?" They said to him, "Twelve." "When I broke the seven loaves in pieces for the four thousand, how many baskets of pieces did you pick up?" They said to him, "Seven." He said to them, "Do you not understand yet?"

§50. THE HEALING OF THE BLIND MAN

MARK 8:22–26

And they came to Bethsaida. And people brought a blind man to him and begged him to touch him. He took him by the hand and led him outside of the village, and spitting in his eyes he laid his hands on him and asked him, "Do you see anything?" He looked up and said, "I can see the people, for they look to me like trees, only they are moving about." Then he laid his hands on his eyes again, and he looked steadily and was cured, and saw everything plainly. And he sent him home and said to him, "Do not even go into the village."

§51. THE DISCIPLES AVOW THEIR CONVICTION THAT JESUS IS THE CHRIST

MATTHEW 16:13–20

When Jesus reached the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" They said, "Some say John the Baptist, others Elijah, and still others Jeremiah or one of the prophets." He said to them. "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God!" Jesus answered, "Blessed are you, Simon, son of Jonah for human nature has not disclosed this to you, but my Father in heaven! But I tell you, your name is Peter, a rock, and on this rock I will build my church, and the powers of death shall not subdue it. I will give you the keys of the Kingdom of Heaven, and whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted." Then he warned the disciples not to tell anyone that he was the Christ.

MARK 8:27–30

Then Jesus and his disciples went away to the villages around Caesarea Philippi. On the way he questioned his disciples and said to them, "Who do people say that I am?" They said to him, "John the Baptist; others say Elijah, and others that you are one of the prophets." And he asked them, "But who do you say that I am?" Peter answered and said to him, "You are the Christ." And he warned them not to say this about him to anyone.

LUKE 9:18–20

Once when he was praying by himself, with only the disciples near him, he asked them, "Who do the people say that I am?" They answered, "John the Baptist, though others say Elijah, and others that one of the old prophets has come back to life." And he said to them, "But who do you say that I am?" Peter answered, "The Christ of God!"

§52. JESUS FORETELLS THE FATE AWAITING HIM

MATTHEW 16:21–28

It was then that Jesus Christ for the first time explained to his disciples that he had to go to Jerusalem and endure great suffering there at the hands of the elders, high priests, and scribes, and be killed, and be raised to life on the third day. And Peter took him aside

MARK 8:31—9:1

Then he explained to them for the first time that the Son of Man must go through much suffering, and be refused by the elders and the high priests and the scribes, and be killed, and rise again three days after. He told them this plainly. And Peter took him aside,

LUKE 9:21–27

But he warned them particularly not to tell this to anyone, and said, "The Son of Man must endure great suffering and be refused by the elders, the high priests, and the scribes, and be killed, and be raised to life on the third day." And he said to everyone, "If anyone wants

and began to reprove him for it, saying, "God bless you, Master! that can never happen to you!" But he turned and said to Peter, "Get out of my sight, you Satan! You hinder me, for you do not side with God, but with men!" Then Jesus said to his disciples, "If anyone wants to go with me, he must disregard himself and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it. For what good will it do a man if he gains the whole world but parts with his life? What can a man give to buy back his life? For the Son of Man is going to come with his angels in his Father's glory, and then he will repay everyone for what he has done. I tell you, some of you who stand here will certainly live to see the Son of Man come to reign!"

and began to reprove him for it. But turning and seeing his disciples he reproved Peter, and said, "Get out of my sight, you Satan! for you do not side with God, but with men." And he called the people and his disciples to him and said to them, "If anyone wants to go with me, he must disregard himself, and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it. For what good does it do a man to gain the whole world and yet part with his life? For what can a man give to buy back his life? For if anyone is ashamed of me and my teaching in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory, with the holy angels." And he said to them, "I tell you, some of you who stand here will certainly live to see the reign of God come in its might."

to go with me, he must disregard himself, and take his cross day after day and follow me. For whoever wants to preserve his life will lose it, and whoever loses his life for me will preserve it. What good does it do a man to gain the whole world and lose or forfeit himself? For if anyone is ashamed of me and my teaching the Son of Man will be ashamed of him, when he comes with all the glory of his Father and of the holy angels. I tell you, some of you who stand here will certainly live to see the Kingdom of God!"

§53. THE GLORY AND THE TRAGEDY OF THE CHRIST. THE TRANSFIGURATION

MATTHEW 17:1–13

Six days after this, Jesus took Peter and James and his brother John, and led them up on a high mountain, by themselves. And his appearance underwent a change in their presence and his face shone like the sun, and his clothes became as white as light. And Moses and Elijah appeared to them, talking with him.

MARK 9:2–13

Six days after this Jesus took Peter, James, and John with him, and led them up on a high mountain, off by themselves. And his appearance underwent a change in their presence, and his clothes shone whiter than any earthly bleaching could make them. And Elijah appeared to them, accompanied by Moses,

LUKE 9:28–36

It was about eight days after Jesus said this that he took Peter, John, and James, and went up on the mountain to pray. And as he was praying, the look of his face changed and his clothes turned dazzling white. And two men were talking with him. They were Moses and Elijah, and they appeared in glory and

And Peter spoke, and said to Jesus, "Master, how good it is that we are here! If you wish, I will make three huts here, one for you, and one for Moses, and one for Elijah." As he spoke a bright cloud overshadowed them and a voice from the cloud said, "This is my Son, my Beloved. He is my Chosen. Listen to him!" When the disciples heard it, they were dreadfully frightened and fell upon their faces. And Jesus came and touched them, and said, "Get up and do not be afraid." When they looked up they saw no one but Jesus himself. And as they were going down the mountain Jesus cautioned them, saying, "Do not tell anyone of the vision you have seen until the Son of Man is raised from the dead." The disciples asked him, "Then why do the scribes say that Elijah has to come first?" He answered, "Elijah does come and is to reform everything, but I tell you, Elijah has come already, and they would not recognize him, but treated him just as they pleased. It is in just that way that the Son of Man is going to be treated by them!" Then the disciples understood that he was speaking to them of John the Baptist.

and they talked with Jesus. Then Peter spoke, and said to Jesus, "Master, how good it is that we are here! Let us put up three huts, one for you and one for Moses and one for Elijah." For he did not know what to say, they were so frightened. And a cloud came and overshadowed them, and from the cloud came a voice, "This is my Son, my Beloved. Listen to him." And suddenly, on looking around, they saw that there was now no one with them but Jesus alone. As they were going down the mountain, he cautioned them to let no one know what they had seen, until the Son of Man should rise from the dead. And they did not forget what he said, but discussed with one another what he meant by the rising from the dead. And they asked him, "Why do the scribes say that Elijah has to come first?" He said to them, "Elijah does come first, and reforms everything, and does not the Scripture say of the Son of Man that he will suffer much and be refused? Why, I tell you, not only has Elijah come, but people have treated him just as they pleased, as the Scripture says about him."

spoke of his departure which he was to go through with at Jerusalem. Peter and his companions had been overcome by sleep, but waking up they saw his glorious appearance and the two men standing by him. Just as they were parting from him, Peter said to Jesus, "Master, how good it is that we are here! Let us put up three huts, one for you and one for Moses and one for Elijah!" For he did not know what he was saying. But as he said it, a cloud came and overshadowed them, and they were frightened as they passed under the cloud. And from the cloud came a voice that said,

"This is my Son, my Chosen! Listen to him!"

At the sound of the voice, they saw that Jesus was alone. And they kept silence, and said nothing about it to anyone at that time.

§54. THE SUPERIORITY OF THE MESSIAH OVER HIS DISCIPLES

MATTHEW 17:14–21

When they came to the people again, a man came up to him and fell on his knees, saying, "Master, take pity on my son, for he has

MARK 9:14–29

When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. And all the people were

LUKE 9:37–43*a*

The next day, when they had come down from the mountain, it happened that a great crowd met him. And a man in the crowd

epilepsy and is very wretched; he often falls into the fire or into the water. And I brought him to your disciples and they have not been able to cure him." Jesus answered, "O you unbelieving, obstinate people! How long must I be with you? How long must I put up with you? Bring him here to me!" And Jesus reproved the demon and it came out of him, and from that moment the boy was cured. Afterward, when he was alone, the disciples went to Jesus and said to him, "Why could we not drive it out?" He said to them, "Because you have so little faith. For I tell you, if you have faith the size of a grain of mustard, you can say to this mountain 'Move from here over to there!' and it will move, and nothing will be impossible for you."

amazed when they saw him, and they ran up to him and greeted him. And he asked them, "What are you discussing with them?" One of the crowd answered, "Master, I brought my son to you, for he is possessed by a dumb spirit, and wherever it seizes him it convulses him, and he foams at the mouth and grinds his teeth; and he is wasting away. I told your disciples to drive it out, and they could not do it." He answered them and said, "O you unbelieving people, how long must I be with you? How long must I put up with you? Bring him here to me!" And they brought the boy to him. As soon as the spirit saw him, it convulsed the boy, and he fell down on the ground and rolled about, foaming at the mouth. Jesus asked the boy's father, "How long has he been like this?" And he said, "From his childhood, and many a time it has thrown him into the fire or into the water, to put an end to him. But if there is anything you can do, take pity on us and help us!" Jesus said to him, "'If there is anything I can do!' Everything is possible for one who has faith!" The boy's father immediately cried out, "I have faith! Help my want of faith!" Then Jesus, seeing that a crowd was rapidly gathering, reproved the foul spirit and said to it, "You deaf and dumb spirit, get out of him, I charge you, and never enter him again!" And it gave a cry and convulsed him terribly, and went out shouted, "Master, I beg you to look at my son, for he is my only child, and all at once a spirit seizes him, and he suddenly cries out, and it convulses him until he foams at the mouth, and it leaves him, after a struggle, badly bruised. And I begged your disciples to drive it out, and they could not." Jesus answered, "O you unbelieving, obstinate people! How long must I be with you and put up with you? Bring your son here!" Even while the boy was coming, the demon threw him down and convulsed him, but Jesus reproved the foul spirit and cured the boy and gave him back to his father. And they were all amazed at the power of God.

of him. And the boy was like a corpse, so that most of them said that he was dead. But Jesus grasped his hand and made him rise, and he stood up. When he had gone home, and his disciples were alone with him, they asked him, "Why could not we drive it out?" He said to them, "This kind of thing can only be driven out by prayer."

§55. THE DISCIPLES ARE UNWILLING TO BELIEVE IN THE DEATH OF THE MESSIAH

MATTHEW 17:22, 23

As they were going about in Galilee, Jesus said to them, "The Son of Man is going to be handed over to men, and they will kill him, but on the third day he will be raised to life again." And they were greatly distressed.

MARK 9:30–32

And they left that place and made their way through Galilee, and he did not wish anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be handed over to men, and they will kill him, and three days after he is killed he will rise again." But they did not understand what he meant, and they were afraid to ask him about it.

LUKE 9:43b–45

While everybody was full of wonder at all that he was doing, he said to his disciples, "You must store up these teachings in your minds for the Son of Man is going to be handed over to men." But they did not understand what he meant, indeed it was concealed from them, in order that they might not comprehend it, and they were afraid to ask him what he meant.

§56. REGARD FOR THE FEELINGS OF OTHERS

MATTHEW 17:24–27

When they reached Capernaum, the collectors of the temple-tax came and said to Peter, "Does not your Master pay the temple-tax?" He said, "Yes." But when he went home, Jesus spoke of it first and said, "What do you think, Simon? From whom do earthly kings collect duties and taxes? From their own people, or from aliens?" He said, "From aliens." Jesus said to him "Then their own people

are exempt. But rather than give offense to them, go down to the sea and throw in a hook. Take the first fish that comes up, open its mouth and you will find in it a dollar. Take that and pay the tax for us both."

§57. SIMPLICITY, TOLERANCE AND A FORGIVING SPIRIT

MATTHEW 18:1–35

Just at that time the disciples came up and asked Jesus, "Who is really greatest in the Kingdom of Heaven?" He called a child to him and had him stand among them, and he said, "I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven at all. Anyone, therefore, who is as unassuming as this child is the greatest in the Kingdom of Heaven, and anyone who welcomes one child like this on my account welcomes me. But whoever hinders one of these children who believe in me might better have a great millstone hung around his neck and be sunk in the open sea. Alas for the world for such hindrances! They have to come, but alas for the man who causes them! But if your own hand or your own foot makes you fall, cut it off and throw it away. You might better enter upon life maimed or crippled than keep both hands and feet but be thrown into the everlasting fire. And if your own eye makes you fall, dig it out and throw it away. You might better enter upon life with only one eye than be thrown with both eyes

MARK 9:33–50

And they reached Capernaum. When he reached home, he asked them, "What was it that you were discussing on the way?" But they made no answer, for on the way they had been discussing with one another which of them was the greatest. And he sat down and called the Twelve in, and said to them, "If anyone wishes to be first, he must be the last of all and the servant of all." And he took a child and made him stand among them, and he put his arms around him, and said to them, "Whoever welcomes one child like this on my account is welcoming me, and whoever welcomes me, welcomes not me but him who has sent me." John said to him, "Master, we saw a man driving out demons with your name, and we told him not to do so, for he was not one of our followers." But Jesus said, "Do not tell him not to do so, for there is no one who will use my name to do a mighty act, and be able soon after to abuse me. For the man who is not against us is for us. For whoever gives you a cup of water to drink, on the ground that you belong to Christ, I tell

LUKE 9:46–50

A discussion arose among them as to which would be the greatest. But Jesus knew the question that was in their minds and he took a child and made him stand by his side, and said to them, "Whoever welcomes this child on my account is welcoming me, and whoever welcomes me, welcomes him who has sent me. For it is the lowliest among you all who is really great." John answered, "Master, we saw a man driving out demons with your name, and we told him not to do so, for he does not go with us." Jesus said to him, "Do not try to stop him, for the man who is not against you is for you."

into the fiery pit. Beware of feeling scornful of one single little child, for I tell you that in heaven their angels have continual access to my Father in heaven. What do you think? If a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills, and go in search of the one that is astray? And if he happens to find it, I tell you he rejoices more over it than he does over the ninety-nine that did not stray. In just that way, it is the will of my Father in heaven that not a single one of these children be lost. But if your brother wrongs you, go to him and show him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or a tax-collector. "I tell you, whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted. Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven. For wherever two or three are gathered as my followers, I am there among them." Then Peter came to him and said "Master, how you, will certainly not fail to be repaid. And whoever causes one of these humble believers to fall might better have a great millstone hung around his neck and be thrown into the sea. If your hand makes you fall, cut it off. You might better enter upon life maimed, than go with both your hands to the pit, into the fire that cannot be put out. And if your foot makes you fall, cut it off. You might better enter into life crippled, than be thrown with both your feet into the pit. And if your eye makes you fall, tear it out. You might better get into the Kingdom of God with only one eye than be thrown with both your eyes into the pit, where the worm that feeds upon them never dies and the fire is never put out. Everyone must be seasoned with fire. Salt is a good thing, but if salt loses its strength, what will you use to season it? You must have salt within you, and live in peace with one another."

many times am I to forgive my brother when he wrongs me? Seven times over?" Jesus said to him, "Not seven times over, I tell you, but seventy-seven times over! For this reason the Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. And when he set about doing so, a man was brought in who owed him ten million dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' And his master's heart was touched, and he let the slave go and cancelled the debt. But when the slave went out he met a fellow-slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time, and I will pay you.' But he refused and went and had him put in prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave! I cancelled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as

I did on you?" So his master in his anger handed him over to the jailers, until he should pay all he owed him. That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts!"

PART VI

THE LAST PERIOD OF PUBLIC TEACHING FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE ARRIVAL IN JERUSALEM AT THE PASSOVER

§58. THE DEPARTURE FROM GALILEE

MATTHEW 19:1–2, 8:18–22

When Jesus had finished this discourse, he left Galilee and went to the part of Judea that is on the other side of the Jordan. Great crowds followed him about and he cured them there.

MATTHEW 8: (18)19–22

Then Jesus, seeing a crowd about him, gave orders to cross to the other side. And a scribe came up and said to him, "Master, I will follow you wherever you are going!" And Jesus said to him, "Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head!" And another of his disciples said to him, "Let me first go, sir, and bury my father." But Jesus said to him, "Follow me, and leave the dead to bury their own dead!"

MARK 10:1

And he left that place and went into the district of Judea and crossed the Jordan, and crowds of people again gathered about him, and again he taught them as he was accustomed to do.

LUKE 9:51–62

As the time approached when he was to be taken up to heaven, he set his face toward Jerusalem, and sent messengers before him. They started out and went into a Samaritan village, to make preparations for him. And the people there would not receive him, because he was going to Jerusalem. When the disciples, James and John, saw this, they said, "Master, will you have us order fire to come down from heaven and consume them?" But he turned and reproved them. And they went on to another village. As they were going along the road, a man said to him, "I will follow you wherever you go." Jesus said to him, "Foxes have holes, and wild birds have nests, but the Son of Man has nowhere to lay his head!" He said to another, "Follow me." But he said, "Let me first go and bury my father." Jesus said to him, "Leave the dead to bury their own dead; you must go and spread the news of the Kingdom of God!" Yet another man said to him, "Master, I am going to follow you, but

let me first say goodbye to my people at home." Jesus said to him, "No one who puts his hand to the plough, and then looks back, is fitted for the Kingdom of God."

§59. THE MISSION OF THE SEVENTY

MATTHEW 11:20–30

Then he began to reproach the towns in which his numerous wonders had been done, because they did not repent. "Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago! But I tell you, Tyre and Sidon will fare better on the Day of Judgment than you will! And you, Capernaum! Are you to be exalted to the skies? You will go down among the dead! For if the wonders that have been done in you had had been done in Sodom, it would have stood until today. But I tell you that the land of Sodom will fare better on the Day of Judgment than you will!" At that same time Jesus said, "I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent and revealing it to children. Yes, I thank you, Father, for choosing to have it so. Everything has been handed over to me by my Father, and no one understands the Son but the Father, nor does anyone understand the Father but the Son and anyone to whom the Son chooses to reveal him. Come to me,

LUKE 10:1–24

After this the Master appointed seventy-two others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, "The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I send you out like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone on the way. Whenever you go to stay at a house, first say, 'Peace to this household!' If there is anyone there who loves peace, your blessing will rest upon him, but if there is not, it will come back to you. Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to another. Whenever you come to a town and they welcome you, eat what is offered you, and cure the sick there, and say to them, 'The Kingdom of God is close upon you!' But whenever you come to a town and they do not welcome you, go out into the open streets and say, 'The very dust of your town that sticks to our feet we wipe off in

all of you who toil and are burdened, and I will let you rest. Let my yoke be put upon you, and learn from me, for I am gentle and humble-minded, and your hearts will find rest, for the yoke I offer you is a kindly one, and the load I ask you to bear is light."

protest. But understand this: the Kingdom of God is at hand! I tell you, on that Day Sodom will fare better than that town! Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes! But Tyre and Sidon will fare better than you at the Judgment! And you, Capernaum! Are you to be exalted to the skies? You will go down among the dead! Whoever listens to you listens to me, and whoever disregards you disregards me, and whoever disregards me disregards him who sent me." The seventy-two came back delighted, and said, "Master, when we use your name the very demons submit to us!" He said to them, "I saw Satan fall from heaven like a flash of lightning! Here I have given you the power to tread on snakes and scorpions, and to trample on all the power of the enemy. Nothing will hurt you at all. But do not be glad that the spirits submit to you, but be glad that your names are enrolled in heaven." At that moment he was inspired with joy, and said, "I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent, and revealing it to children! Yes, I thank you, Father, for choosing to have it so! Everything has been handed over to me by my Father, and no one knows who the Son is but the Father,

nor who the Father is but the Son, and anyone to whom the Son chooses to reveal him." And he turned to his disciples when they were alone, and said, "Blessed are the eyes that see what you see! For I tell you, many prophets and kings have wished to see what you see, and could not see it, and to hear what you hear, and could not hear it!"

§60. GAINING ETERNAL LIFE THROUGH LOVE

LUKE 10:25–37

Then an expert in the Law got up to test him and said, "Master, what must I do to make sure of eternal life?" Jesus said to him, "What does the Law say? How does it read?" He answered, "'You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind,' and 'your neighbor as you do yourself.'" Jesus said to him, "You are right. Do that, and you will live." But he, wishing to justify his question, said, "And who is my neighbor?" Jesus replied, "A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers, and they stripped him and beat him and went off leaving him half dead. Now a priest happened to be going that way, and when he saw him, he went by on the other side of the road. And a Levite also came to the place, and when he saw him, he went by on the other side. But a Samairtan who was traveling that way came

upon him, and when he saw him he pitied him, and he went up to him and dressed his wounds with oil and wine and bound them up. And he put him on his own mule and brought him to an inn and took care of him. The next day he took out a dollar and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will refund to you on my way back.' Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?" He said, "The man who took pity on him." Jesus said to him, "Go and do so yourself!"

§61. JESUS AS A GUEST

LUKE 10:38–42

As they continued their journey, he came to a certain village, and a woman named Martha welcomed him to her house. She had a sister named Mary, who seated herself at the Master's feet, and listened to what he was saying. But Martha was worried with all she had to do for them, and she came up and said "Master, does it make no difference to you that my sister has left me to do all the work alone? Tell her to help me." The Master answered, "Martha, Martha, you are worried and anxious about many things, but our wants are few, indeed there is only one thing we need. For Mary has chosen the right thing, and it must not be taken away from her."

§62. THE REASONABLENESS OF PRAYER

LUKE 11:1–13

Once as he was praying in a certain place, when he stopped, one of his disciples said to him, "Master, teach us to pray, as John taught his disciples." He said to them, "When you pray, say, 'Father, your name be revered! Your kingdom come! Give us each day our bread for the day, and forgive us our sins, for we ourselves forgive anyone who wrongs us; and do not subject us to temptation.'" And he said to them, "Suppose one of you has a friend, and goes to him in the middle of the night, and says to him, 'Friend, lend me three loaves, for a friend of mine has just come to my house after a journey, and I have nothing for him to eat,' and he answers from inside, 'Do not bother me; the door is now fastened, and my children and I have gone to bed; I cannot get up and give you any.' I tell you, even if he will not get up and give him some because he is his friend, yet because of his persistence he will rouse himself and give him all he needs. So I tell you, ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you fathers, if his son asks him for a fish will give him a snake instead? Or if he asks for

an egg, will give him a scorpion? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give the holy Spirit to those who ask him for it!"

§63. HOW RESPECTABILITY MAY BECOME HYPOCRISY

LUKE 11:37–54

When he said this, a Pharisee asked him to lunch with him, and he went to his house and took his place at table. The Pharisee noticed that he did not wash before the meal, and he was surprised. But the Master said to him, "You Pharisees clean the outside of cups and dishes, but inside you are full of greed and wickedness. You fools! Did not the Creator of the outside make the inside too? But give your inmost life as charity, and you will immediately find everything clean. But alas for you Pharisees! For you pay tithes on mint, rue, and every tiny herb, and disregard justice and the love of God. But you should have observed these, without neglecting the others. Alas for you Pharisees! For you love to have the front seat in the synagogues and to be saluted with respect in public places. Alas for you! For you are like unmarked graves which men tread upon without knowing it." At this, one of the experts in the Law said to him, "Master, when you say that, you affront us too." But he said, "Yes, alas for you experts in the Law too!

For you load men with burdens they can hardly carry, and you will not touch them yourselves with a single finger. Alas for you! For you build monuments for the prophets, whom your forefathers killed. So you testify to what your fathers did and approve it, for they killed them and you build their monuments. This is why the Wisdom of God said, 'I will send prophets and apostles to them, and some of them they will kill and some they will persecute'—so that this age may be charged with the blood of all the prophets that has been shed since the creation of the world, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you! This age will be charged with it all! Alas for you experts in the Law! For you have taken the key to the door of knowledge, but you have not entered it yourselves, and you have kept out those who tried to enter." After he left the house, the scribes and the Pharisees began to watch him closely and to try to draw him out on many subjects, plotting to entrap him in something he might say.

§64. THE HIGHER LOYALTIES OF RELIGION

LUKE, CHAPTER 12

Meanwhile as the people gathered in thousands, until they actually trod on one another, he proceeded to say to his disciples first of all, "Beware of the yeast of the Pharisees,

that is, hypocrisy. There is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. For what you say in the darkness will be heard in the light, and what you whisper in someone's ear, behind closed doors, will be proclaimed from the housetops. I tell you, who are my friends, have no fear of those who kill the body, and after that can do no more. I will show you whom to fear: fear him who, after killing you, has power to hurl you into the pit. Yes, fear him, I tell you. Do not sparrows sell five for two cents? And yet not one of them is forgotten in God's sight. But the very hairs on your heads are all counted! You must not be afraid; you are worth more than a great many sparrows! I tell you, everyone who will acknowledge me before men, the Son of Man will acknowledge before the angels of God, but anyone who disowns me before men will be disowned before the angels of God. And anyone who speaks against the Son of Man will be forgiven for it, but no one who reviles the holy Spirit will be forgiven. When they bring you before the synagogues or the magistrates or the authorities, you must have no anxiety about how to defend yourselves or what you say, for at the very moment the holy Spirit will teach you what you ought to say." Someone in the crowd said to him, "Master, tell my broth-

er to give me my share of our inheritance." But he said to him, "Who made me a judge or arbitrator of your affairs?" And he said to them, "Take care! You must be on your guard against any form of greed, for a man's life does not belong to him, no matter how rich he is." And he told them this story: "A certain rich man's lands yielded heavily. And he said to himself, 'What am I going to do, for I have nowhere to store my crops?' Then he said, 'This is what I will do; I will tear down my barns and build larger ones, and in them I will store all my grain and my goods. And I will say to my soul, 'Soul, you have great wealth stored up for years to come. Now take your ease; eat, drink, and enjoy yourself.' But God said to him, 'You fool! This very night your soul will be demanded of you. Then who will have all you have prepared?' That is the way with the man who lays up money for himself, and is not rich with God." And he said to his disciples, "Therefore, I tell you, do not worry about life, wondering what you will have to eat, or about your body, wondering what you will have to wear. Life is more important than food, and the body than clothes. Think of the crows! They do not sow or reap, and they have no storehouses or barns, and God feeds them. How much more you are worth than the birds! Which of you with all his worry can add a single hour to his

life? So if you cannot do the least good, why should you worry about the rest? See how the lilies grow. They do not toil or spin, but, I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so dresses the wild grass, which is alive today, and is thrown into the furnace tomorrow, how much more surely will he clothe you, who have so little faith? So you must not ask what you are to have to eat or drink, and you must not be anxious about it. For these are all things the nations of the world are in pursuit of, and your Father knows well that you need them. But you must strive to find his kingdom, and you will have these other things besides. Do not be afraid, little flock, for your Father has chosen to give you the kingdom. Sell what belongs to you, and give away the money! Get yourselves purses that will never wear out, inexhaustible riches in heaven, where thieves cannot get near nor moths destroy. For wherever your treasure is, your heart will be too. You must be ready with your lamps burning, like men waiting for their master to come home from a wedding, so that when he comes and knocks, they can open the door for him at once. Blessed are the slaves whom their master will find on the watch when he comes. I tell you, he will gird up his robe and make them take their places at table, and go around and wait on them. Whether he

comes late at night or early in the morning and finds them on the watch, they are blessed. But you may be sure of this, that if the master of the house had known what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. You must be ready too, for the Son of Man is coming at a time when you do not expect him." Peter said to him, "Master, do you mean this figure for us, or is it for everybody?" And the Master said, "Who then will be the faithful, thoughtful manager, whom his master will put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that slave if his master when he returns finds him doing it. I tell you, he will put him in charge of all his property. But if the slave says to him, 'My master is not coming back for a long time,' and begins to beat the men and women slaves and to eat and drink and get drunk, that slave's master will come back some day when he does not expect him, and at some time of which he does not know, and will cut him in two, and put him with the unbelievers. The slave who knows his master's wishes, but does not get ready or act upon them, will be severely punished. But one who does wrong without knowing them will be lightly punished. From anyone who has been given much, much will be required, and of the man to whom people have intrusted much,

they will demand even more. I have come to bring fire down to the earth, and how I wish it were kindled already! I have a baptism to undergo, and how distressed I am till it is over! Do you think I have come to bring peace to the earth? Not peace, I tell you, but discord! For from now on if there are five people in a house they will be divided three against two and two against three. Father will be against son, and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against her mother-in-law." And he said to the crowds, "When you see a cloud rise in the west, you say at once, 'It is going to rain,' and it does. And when you see the south wind blowing, you say, 'It is going to be very hot,' and it is. You hypocrites! You know how to interpret the look of the earth and sky; and why can you not interpret this present time? Why do you not decide what is right yourselves? For when you are going before the magistrate with your opponent, do your best on the way to get rid of him, or he may hurry you off to the judge and the judge hand you over to the constable and the constable throw you into prison. I tell you, you will never get out again until you have paid the last cent!"

§65. THE INEVITABLE SORROW ATTENDING SIN

LUKE 13:1-9

Just then some people came up to bring him word of the Galileans whose blood Pilate had mingled with that of their sacrifices. And he answered, "Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you; unless you repent, you will all perish as they did! Or those eighteen people at Siloam who were killed when the tower fell upon them—do you think they were worse offenders than all the other people who live in Jerusalem? No, I tell you; unless you repent, you will all perish as they did!" He used this figure: "A man had a fig tree growing in his garden, and he went to look for fruit on it, and could not find any. And he said to the gardener, 'Here I have come three years to look for fruit on this fig tree, without finding any. Cut it down. Why should it waste the ground?' He answered, 'Let it stand this one year more, sir, till I dig around it and manure it; perhaps it will bear fruit next year. But if it does not, you can have it cut down.'"

§66. THE SUPERIORITY OF SERVICE TO RELIGIOUS CONVENTIONS

LUKE 13:10-21

One Sabbath he was teaching in one of the synagogues, and there was a woman there who for eighteen years had had a sickness caused by a spirit. She was bent

double and could not straighten herself up at all. When Jesus saw her he called to her, "You are freed from your sickness!" And he laid his hands on her, and she instantly became erect, and praised God. But the leader of the synagogue, in his vexation because Jesus had cured her on the Sabbath, spoke out and said to the crowd, "There are six days on which it is right to work. Come on them and be cured, but not on the Sabbath day." But the Master answered, "You hypocrites! Does not every one of you untie his ox or his donkey from the stall on the Sabbath and lead him away to water him? And did not this woman, who is a descendant of Abraham, whom Satan has kept bound for eighteen years, have to be released from those bonds on the Sabbath day?" When he said this, all his opponents were humiliated, and all the people were delighted at all the splendid things that he did. He said, therefore, "What is the Kingdom of God like, and to what can I compare it? It is like a mustard seed that a man took and dropped in his garden, and it grew and became a tree, and the wild birds roosted on its branches." And he went on, "To what can I compare the Kingdom of God? It is like yeast that a woman took and hid in a bushel of flour, till it all rose."

§67. RELIGIOUS PRIVILEGES NOT RELIGIOUS RIGHTS

LUKE 13:22–35

So he went about among the towns and villages, teaching and making his way toward Jerusalem. And someone said to him, "Are only a few to be saved, Master?" He said to them, "You must strain every nerve to get in through the narrow door, for I tell you many will try to get in, and will not succeed, when the master of the house gets up and shuts the door, and you begin to stand outside and to knock on the door, and say, 'Open it for us, sir! Then he will answer you and say, 'I do not know where you come from.' Then you will go on to say, 'We have been entertained with you, and you have taught in our streets!' And he will say to you, 'I do not know where you come from. Get away from me, all you wrongdoers!' There will you weep and gnash your teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, while you are put outside. People will come from the east and west and the north and south, and take their places in the Kingdom of God. There are those now last who will then be first, and there are those now first who will be last." Just then some Pharisees came up and said to him, "Go! Get away from here, for Herod wants to kill you!" He said to them, "Go and say to that fox, 'Here I am, driving out demons and performing cures, today and tomorrow, and on

the third day I will be through. But I must go on today and tomorrow and the next day, for it is not right for a prophet to die outside Jerusalem.' O Jerusalem! Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you refused! Now I leave you to yourselves. And I tell you, you will never see me again until you say, 'Blessed be he who comes in the Lord's name!' "

§68. AS TO LOVE, HUMILITY, AND INDIFFERENCE

LUKE 14:1–24

One Sabbath, when he went to take a meal at the house of a member of the council who was a Pharisee, they were watching him closely. There was a man in front of him who had dropsy. And Jesus said to the Pharisees and the experts in the Law, "Is it right to cure people on the Sabbath or not?" But they made no answer. And he took hold of the man and cured him and sent him away. Then he said to them, "Who among you, if his child or his ox falls into a well, will not pull him out at once on the Sabbath?" And they could make no reply to this. He noticed that the guests picked out the best places, and he gave them this illustration: "When someone invites you to a wedding supper, do not take the best place, for someone more distinguished than you

are may have been invited, and your host will come and say to you, 'Make room for this man,' and then you will proceed in confusion to take the poorest place. But when you are invited anywhere, go and take the poorest place, so that when your host comes in, he will say to you, 'My friend, come to a better place.' So you will be shown consideration before all the other guests. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted." And he said to the man who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors, for they then will invite you in return and you will be repaid. But when you give an entertainment, invite people who are poor, maimed, lame, or blind. Then you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the upright." One of the other guests heard this, and said to him, "Blessed is the man who shall be at the banquet in the Kingdom of God!" He said to him, "A man once gave a great dinner, and invited a large number to it, and when the dinner hour came, he sent around his slave, to say to those who were invited, 'Come! for it is now ready!' And they all immediately began to excuse themselves. The first one said to him, 'I have bought a piece of land, and I must go and look at it.

Please have me excused.' Another said, 'I have bought five yoke of oxen, and I am going to examine them. Please have me excused.' Another said, 'I have married, and so I cannot come.' So the slave went back, and reported this to his master. Then the master of the house was angry and said to his slave, 'Hurry out into the streets and squares of the city, and bring the poor, the maimed, the blind, and the lame in here!' And the slave said, 'What you ordered, sir, has been done, and there is still room.' And the master said to the slave, Go out on the roads, and among the hedges, and make them come in, so that my house may be full. For I tell you that none of those men who were invited shall have any of my dinner!'"

§69. AS TO COUNTING THE COST OF DISCIPLESHIP

LUKE 14:25–35

There were great crowds accompanying him, and once he turned and said to them, "If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his very life too, he cannot be a disciple of mine. For no one who does not take up his own cross and come after me can be a disciple of mine. What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough to complete it? Or else when he has laid his foundation and

cannot finish the building, everyone who sees it will begin to ridicule him, and say, 'This man started to erect a building, and could not finish it!' Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with twenty thousand? And if he cannot, while the other is still far away, he sends envoys to him and asks on what terms he will make peace. In just what way, no one of you who does not say goodbye to all he has can be a disciple of mine. Salt is good; but if salt loses its strength, what can it be seasoned with? It is fit neither for the ground nor the manure heap; people throw it away. Let him who has ears to hear with, listen!"

§70. THREE ILLUSTRATIONS OF GOD'S LOVE

LUKE, CHAPTER 15

All the tax-collectors and irreligious people were crowding up to hear him. And the Pharisees and scribes grumbled, and said, "This man welcomes irreligious people, and even eats with them!" So in speaking to them he used this figure: "What man among you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and go in search of the one that is lost, until he finds it? And when he finds it, he puts it on his shoulders with joy, and when he reaches home, he calls

in his friends and neighbors, and says to them, 'Congratulate me, for I have found my lost sheep!' I tell you, in just that way there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need any repentance. Or what woman who has ten silver coins and loses one, does not light the lamp and sweep the house and look carefully until she finds it? And when she finds it, she calls in her friends and neighbors, and says to them, 'Congratulate me, for I have found the coin that I lost!' In just that way, I tell you, there is joy among the angels of God over one sinful person who repents!" And he said, "A man had two sons. The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property between them. Not many days later, the younger son gathered up all he had, and went away to a distant country, and there he squandered his property by fast living. After he had spent it all, a severe famine arose in that country, and he began to be in want. And he went and hired himself out to a resident of the country, and he sent him into his fields to tend pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him anything. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of hunger! I will

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get up, and go to my father, and say to him, "Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!" ' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck, and kissed him. His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!' But his father said to his slaves, 'Make haste and get out the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and get the calf we are fattening, and kill it, and let us feast and celebrate, for my son here was dead, and he has come to life; he was lost, and he is found!' So they began to celebrate. But his elder son was in the field. When he came in and approached the house, he heard music and dancing, and he called one of the servants to him and asked him what it meant. He said to him, 'Your brother has come, and your father has killed the calf he has been fattening, because he has gotten him back alive and well. But he was angry, and would not go into the house. And his father came out and urged him. And he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so

that I could entertain my friends. But when your son here came, who has eaten up your property with women of the street, for him you killed the calf you have been fattening!' But he said to him, 'My child, you have been with me all the time, and everything I have is yours. But we had to celebrate and be glad, because your brother was dead, and has come to life, and was lost and is found!' "

§71. THE RIGHT AND THE WRONG USE OF WEALTH

LUKE, CHAPTER 16

And he said to his disciples, "There was a rich man who had a manager, and it was reported to him that this man was squandering his property. So he called him in and said to him, 'What is this that I hear about you? Make an accounting for your conduct of my affairs, for you cannot be manager any longer!' Then the manager said to himself, 'What am I going to do, because my master is going to take my position away from me? I cannot dig; I am ashamed to beg. I know what I will do, so that when I am removed from my position people will take me into their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much do you owe my master?' He said, 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four hundred!' Then he said to another, 'And how much do you owe?' He

answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement; write twelve hundred.' And his master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings. The man who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a large one. So if you have proved untrustworthy in using your ill-gotten wealth, who will trust you with true riches? And if you have been untrustworthy about what belonged to someone else, who will give you what belongs to you? No servant can belong to two masters, for he will either hate one and love the other, or he will stand by one and make light of the other. You cannot serve God and money!" The Pharisees, who were avaricious, heard all this, and they ridiculed him. And he said to them, "You are the men who parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in the sight of God. Until John came, it was the Law and the Prophets. From that time the Kingdom of God has been proclaimed, and everyone has been crowding into

it. But it is easier for heaven and earth to pass away than for one dotting of an *i* in the Law to go unfulfilled. Anyone who divorces his wife and marries another woman commits adultery, and whoever marries a woman who has been divorced from her husband commits adultery. "There was once a rich man, who used to dress in purple and fine linen, and to live in luxury every day. And a beggar named Lazarus was put down at his gate covered with sores and eager to satisfy his hunger with what was thrown away from the rich man's table. Why, the very dogs came and licked his sores. And it came about that the beggar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and was buried. And in Hades he looked up, tormented as he was, and saw Abraham far away, with Lazarus beside him. And he called to him and said, 'Father Abraham! take pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in torment, here in the flames!' And Abraham said, 'My child, remember that you received your blessings in your lifetime, and Lazarus had his misfortunes in his; and now he is being comforted here, while you are in anguish. Besides there is a great chasm set between you and us, so that those who want to go over from this side to you cannot, and they cannot cross from your

side to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers; let him warn them so that they will not also come to this place of torture.' Abraham answered, 'They have Moses and the prophets; let them listen to them.' But he said, 'No, Father Abraham, but if someone will go to them from the dead, they will repent!' He answered, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead!' "

§72. FORGIVENESS AND RESPONSIBILITY

LUKE 17:1–10

And he said to his disciples, "It is inevitable that hindrances should arise, but alas for the man who causes them! He might better have a millstone hung around his neck, and be thrown into the sea, than be a hindrance to one of these humble people. Look not for yourselves! If your brother wrongs you, take it up with him, and if he repents, forgive him. And if he wrongs you seven times a day, and seven times turns to you and says, 'I am sorry,' you must forgive him." The apostles said to the Master, "Give us more faith." And the Master said, "If your faith is as big as a mustard seed, you might have said to this mulberry tree, 'Be pulled up by the roots and planted in the sea,' and it would have obeyed you! What man among you, if he has a servant

ploughing or keeping sheep, will say to him when he comes in from the field, 'Come at once and sit down at the table,' instead of saying to him, 'Get my supper ready, and dress yourself, and wait on me while I eat and drink, and you can eat and drink afterward'? Is he grateful to the slave for doing what he has been ordered to do? So you also, when you do all you have been ordered to do, must say, 'We are good-for-nothing slaves! We have done only what we ought to have done!'"

§73. AN ILLUSTRATION OF THANKFULNESS

LUKE 17:11–19

It happened that, on his way to Jerusalem, he passed through Samaria and Galilee. And as he was going into one village he met ten lepers and they stood at some distance from him, and raising their voices, said, "Jesus, Master, take pity on us!" And when he saw them, he said to them, "Go and show yourselves to the priests." And as they went they were cured. But one of them, when he saw that he was cured, came back, loudly praising God, and fell on his face at Jesus' feet, and thanked him. He was a Samaritan. And Jesus said, "Were not all ten cured? Where are the other nine? Was no one found to return and give thanks to God except this foreigner?" And he said to him, "Stand up and go! Your faith has cured you."

§74. THE DANGERS OF PROCRASTINATION

LUKE 17:20–37

He was once asked by the Pharisees when the Kingdom of God would come, and he answered, "The Kingdom of God is not coming visibly, and people will not say, 'Look! Here it is!' or 'There it is!' for the Kingdom of God is within you." And he said to his disciples "The time will come when you will long to see one of the days of the Son of Man, and you will not be able to do so. Men will say to you, 'Look! There he is!' or, 'Look! Here he is!' Do not go off in pursuit of him, for just as when the lightning flashes, it shines from one end of the sky to the other, that will be the way with the Son of Man. But first he must go through much suffering, and be refused by this age. In the time of the Son of Man it will be just as it was in the time of Noah. People went on eating, drinking, marrying, and being married up to the very day that Noah got into the ark and the flood came and destroyed them all. Or as it was in Lot's time; they went on eating, drinking, buying, selling, planting, and building, but the day Lot left Sodom, it rained fire and brimstone from heaven and destroyed them all. It will be like that on the day when the Son of Man appears. A man who is on the roof of his house that day, with his goods in the house, must not go down to get them, and a man in the field, too, must not turn back.

Remember Lot's wife! Whoever tries to preserve his life will lose it, and whoever loses his life will preserve it. I tell you, there will be two men in the same bed that night; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left!" They said to him, "Where will this be, Master?" And he said to them, "Wherever there is a dead body the vultures will flock!"

§75. PERSISTENT PRAYER

LUKE 18:1–8

He gave them an illustration to show that they must always pray and not give up, and he said, "There was once in a city a judge who had no fear of God and no respect for men. There was a widow in the city and she came to him and said, 'Protect me from my opponent.' And he would not for a time, but afterward he said to himself, 'Though I have no fear of God nor respect for men, yet because this widow bothers me, I will protect her, so that she may not finally wear me out with her coming.' " And the Master said, "Listen to what this dishonest judge said! Then will not God provide protection for his chosen people, who cry out to him day and night? I tell you, he will make haste to provide it! But when the Son of Man comes, will he find faith on earth?"

§76. THE SUPERIORITY OF HUMILITY TO SPIRITUAL PRIDE

LUKE 18:9–14

To some who were confident of their own uprightness, and thought nothing of others, he used this illustration: "Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself: 'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get.' But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, 'O God, have mercy on a sinner like me!' I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."

§77. THE VALUE OF THE FAMILY

MATTHEW 19:3–12

And some Pharisees came up to him to test him, and they said, "Is it right for a man to divorce his wife for any cause?" But he answered, "Did you never read that the Creator at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be united to his wife, and the two of them shall become one'? So they are no longer

MARK 10:2–12

Some Pharisees came up, and in order to test him asked him whether a man should be allowed to divorce his wife. But he answered, "What has Moses commanded you to do?" They said, "Moses permits a man to divorce his wife by drawing up a written divorce-notice." But Jesus said to them, "It was on account of your perversity that he laid down that law for you. But from the beginning

two but one. Therefore, what God has joined together, man must not try to separate." They said to him, "Then why did Moses command us to draw up a written divorce-notice and give it to her?" He said to them, "It was on account of your perversity that Moses permitted you to divorce your wives, but it was not so at the beginning. I tell you that whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, commits adultery." The disciples said to him, "If that is a man's relation to his wife, it is better not to marry!" He said to them, "It is not everyone who can accept that, but only those who have a special gift. For some are incapable of marriage from their birth, and some have been made so by men, and some have made themselves so for the sake of the Kingdom of Heaven. Let him accept it who can."

of the creation, 'God made them male and female. Therefore a man must leave his father and mother, and he and his wife must become one,' and so they are no longer two but one. Therefore what God has joined together man must not try to separate." When they reached the house the disciples asked him about this again. And he said to them, "Anyone who divorces his wife and marries another woman commits adultery against his former wife, and if a woman divorces her husband and marries another man, she is an adulteress."

§78. THE RELIGION OF THE CHILDLIKE SPIRIT

MATTHEW 19:13–15

Then some children were brought up to him so that he might lay his hands on them and pray, but his disciples reproved the people for it. But Jesus said, "Let the children alone, and do not try to keep them from coming to me, for the Kingdom of Heaven belongs to such as they are." And he laid his hands on them and went on.

MARK 10:13–16

And people brought children to him to have him touch them, but the disciples reproved them for it. When Jesus saw it, he was indignant, and said to them, "Let the children come to me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at all." And he took the children in his arms and laid his hands on them and blessed them.

LUKE 18:15–17

People brought babies to him to have him touch them, but the disciples, when they saw it, reproved them for it. But Jesus called them up to him and said, "Let the children come to me and do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child will not enter it at all."

§79. THE DANGERS OF WEALTH AND SELFISHNESS

MATTHEW 19:16—20:16

A man came up to him and said, "Master, what good deed must I do to obtain eternal life?" But he said to him, "Why do you ask me about what is good? There is only one who is good. But if you want to enter that life, keep the commandments." He said to him, "Which ones?" Jesus said, "These: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother,' and 'You shall love your neighbor as you do yourself.'" The young man said to him, "I have obeyed all these commandments. What do I still lack?" Jesus said to him, "If you want to be perfect, go! Sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine." But when the young man heard that, he went away much cast down, for he had a great deal of property. Jesus said to his disciples, "I tell you, it will be hard for a rich man to get into the Kingdom of Heaven! And again I tell you, it is easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of Heaven!" But when the disciples heard this, they were completely astounded and said, "Then who can be saved?" But Jesus looked at them and said, "For men it is impossible, but anything is possible for God!" Then Peter spoke and

MARK 10:17–31

As he was starting again on his journey, a man came running up to him, and knelt at his feet and asked him, "Good master, what must I do to make sure of eternal life?" But Jesus said to him, "Why do you call me good? No one is good but God himself. You know the commandments —'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'" But he said to him, "Master, I have obeyed all these commandments ever since I was a child." And Jesus looked at him and loved him, and he said to him, "There is one thing you lack. Go, sell all you have, and give the money to the poor, and then you will have riches in heaven; and come back and be a follower of mine." But his face fell at Jesus' words, and he went away much cast down, for he had a great deal of property. And Jesus looked around and said to his disciples, "How hard it will be for those who have money to enter the Kingdom of God!" But the disciples were amazed at what he said. And Jesus said to them again, "My children, how hard it is to enter the Kingdom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!" They were perfectly astounded and said to him, "Then who can be saved?" Jesus looked at them and said, "For

LUKE 18:18–30

A member of the council asked him, "Good master, what must I do to make sure of eternal life?" Jesus said to him, "Why do you call me good? No one is good but God himself. You know the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.'" And he said, "I have obeyed all these commandments ever since I was a child." When Jesus heard this, he said to him, "There is one thing that you still lack. Sell all that you have, and divide the money among the poor, and then you will have riches in heaven; and come back and be a follower of mine." But when he heard that, he was much cast down, for he was very rich. And when Jesus saw it, he said, "How hard it will be for those who have money to get into the Kingdom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!" And those who heard it said, "Then who can be saved?" And he said, "The things that are impossible for men are possible for God!" Peter said, "Here we have left home and followed you." And he said to them, "I tell you, there is no one who has given up home or wife or brothers or parents or children for the Kingdom of God who will not receive many times more in this time, and in the coming age eternal life."

said to him, "Here we have left all we have and followed you. What are we to have?" Jesus said to them, "In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve tribes of Israel! And anyone who has given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and share eternal life. But many who are first now will be last then, and many who are now last will be first. For the Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to pay them twenty cents a day, and sent them to his vineyard. He went out about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go to my vineyard too, and I will pay you whatever is right.' So they went. He went out again about twelve and about three, and did the same. About five he went out and found others standing about and he said to them, 'Why have you been standing about here all day doing nothing?' They said to him, 'Because nobody has hired us.' He said to them, 'You go to my vineyard, too.' When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last and ending

men it is impossible, but not for God, for anything is possible for God." Peter started to say to him, "Well, we have left all we had, and have followed you." Jesus said, "I tell you, there is no one who has given up home or brothers or sisters or mother or father or children or land for me and for the good news, but will receive now in this life a hundred times as much in homes, brothers, sisters, mothers, children, and lands, though not without persecution—and in the coming age eternal life. But many who are first now will be last then, and the last will be first."

with the first,' When those who were hired about five o'clock came they received twenty cents each. And when those who were hired first came they expected to get more, but they too got twenty cents each. And when they received it they grumbled at their employer, and said, 'These men who were hired last worked only one hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the midday heat.' But he answered one of them, 'My friend, I am doing you no injustice. Did you not agree with me on twenty cents? Take what belongs to you and go. I wish to give the last man hired as much as I give you. Have I no right to do what I please with what is mine? Or do you begrudge my generosity?' So those who are last now will be first then, and those who are first will be last."

§80. THE SHADOW OF THE CROSS

MATTHEW 20:17–19

When Jesus was about to go up to Jerusalem, he took the Twelve off by themselves, and said to them as they were on the way, "We are going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes, and they will condemn him to death, and hand him over to the heathen to be mocked and flogged and crucified, and on the third day he will be raised to life."

MARK 10:32–34

As they went on their way up to Jerusalem, Jesus walked ahead of them, and they were in dismay, and those who still followed were afraid. And he took the Twelve aside again and began to tell them what was going to happen to him. "See!" he said, "We are going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes, and they will condemn him to death and hand him over to the heathen and they will ridicule him

LUKE 18:31–34

And he took the Twelve aside and said to them, "See! we are going up to Jerusalem, and everything written in the prophets about the Son of Man will be fulfilled. For he will be handed over to the heathen, and ridiculed and insulted and spat upon, and they will flog him and kill him, and on the third day he will rise again." And they did not understand any of this; the words were obscure to them, and they did not know what he meant.

and spit on him and flog him and kill him; and three days after he will rise again."

§81. THE AMBITION OF THE DISCIPLES

MATTHEW 20:20–28

Then the mother of Zebedee's sons came up to him with her sons, bowing low, to ask a favor of him. He said to her, "What do you want?" She said to him, "Give orders that these two sons of mine sit one at your right and one at your left, when you are king!" But Jesus answered, "You do not know what you are asking for! Can you drink what I am going to drink?" They answered, "Yes, we can." He said to them, "Then what I drink you shall drink, but as for sitting at my right or my left, that is not mine to give, but belongs to those for whom it is destined by my Father." When the other ten heard of this, they were very indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the heathen lord it over them, and their great men tyrannize over them. It is not to be so among you, but whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be your slave, just as the Son of Man has come not to be waited on, but to wait on other people, and to give his life to ransom many others."

MARK 10:35–45

And Zebedee's two sons, James and John, came up to him and said, "Master, we want you to do for us whatever we ask." He said to them, "What do you want me to do for you?" They said to him, "Let us sit one at your right hand and one at your left, in your triumph." Jesus said to them, "You do not know what you are asking for. Can you drink what I am drinking, or undergo the baptism that I am undergoing?" They said to him, "Yes, we can." Jesus said to them, "Then you shall drink what I am drinking, and you shall undergo the baptism that I am undergoing; but as for sitting at my right or at my left, that is not mine to give, but belongs to those for whom it is destined." When the other ten heard of this they were at first very indignant at James and John. And Jesus called them to him, and said to them. "You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's slave. For the Son of Man him-

self has not come to be waited on, but to wait on other people, and to give his life to free many others."

§82. JESUS ACCEPTS PUBLICLY THE MESSIANIC TITLE

MATTHEW 20:29–34

As they were going out of Jericho, a great crowd followed him. And two blind men sitting by the roadside, hearing that it was Jesus who was passing, called out, "You Son of David! Take pity on us, sir!" The crowd told them to be still, but they called all the louder, "You Son of David! Take pity on us sir!" And Jesus stopped and called them, and said, "What do you want me to do for you?" They said to him, "Sir, have our eyes opened!" And Jesus took pity on them and touched their eyes, and they immediately regained their sight, and followed him.

MARK 10:46–52

And they came to Jericho. As he was leaving the town with his disciples and a great crowd, Timaeus' son Bartimaeus, a blind beggar, was sitting at the roadside. When he heard that it was Jesus of Nazareth he began to cry out, "Jesus, you son of David, take pity on me!" Many of the people rebuked him and told him to be still. But he cried out all the louder, "You son of David, take pity on me!" Jesus stopped and said, "Call him here." And they called the blind man and said to him, "Courage now! Get up, he is calling you!" And he threw off his coat and sprang to his feet and went up to Jesus. Jesus spoke to him and said, "What do you want me to do for you?" The blind man said to him, "Master, let me regain my sight!" Jesus said to him, "Go your way. Your faith has cured you." And he immediately regained his sight and followed Jesus along the road.

LUKE 18:35–43

As he approached Jericho, a blind man happened to be sitting by the roadside begging. And hearing a crowd going by he asked what it meant. They told him that Jesus of Nazareth was coming by. And he shouted, "Jesus, you Son of David, take pity on me!" And those who were in front reproved him and told him to be quiet, but he cried out all the louder, "You Son of David, take pity on me!" And Jesus stopped and ordered the man to be brought to him. When he came up, Jesus asked him, "What do you want me to do for you?" He answered, "Master, let me regain my sight!" And Jesus said to him, "Regain your sight! Your faith has cured you!" And he regained his sight immediately, and followed Jesus, giving thanks to God. And all the people saw it and praised God.

§83. THE REMARKABLE CONVERSION OF ZACCHAEUS

LUKE 19:1–10

And he went into Jericho and was passing through it. Now there was a man named Zaccheus, the principal tax-collector, a rich man, who wanted to see who

Jesus was, and he could not because of the crowd, for he was a small man. So he ran on ahead and climbed up into a sycamore tree, to see him, for Jesus was coming that way. When Jesus reached the place, he looked up and said to him, "Zaccheus, come down quickly! for I must stay at your house today." And he came down quickly and welcomed him gladly. And when they saw this, everyone complained, and said, "He has gone to stay with an irreligious man!" But Zaccheus stopped and said to the Master, "See, Master! I will give half my property to the poor, and if I have defrauded anyone of anything, I will pay him four times as much." Jesus said to him, "Salvation has come to this house today, for he too is a descendant of Abraham. For the Son of Man has come to search for what was lost and to save it."

§84. THE REWARDS OF FAITHFUL SERVICE

LUKE 10:11–28

As they were listening to this, Jesus went on to give them an illustration, because he was near Jerusalem and they supposed that the Kingdom of God was immediately going to appear. So he said, "A nobleman once went to a distant country to secure his appointment to a kingdom and then return. And he called in ten of his slaves and gave them each twenty dollars and told them to trade with it while he was gone. But his countrymen hated him,

and they sent a delegation after him to say, 'We do not want this man made king over us.' And when he had secured the appointment and returned, he ordered the slaves to whom he had given the money to be called in, so that he could find out how much they had made. The first one came in and said, 'Your twenty dollars has made two hundred, sir!' And he said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount, you shall be governor of ten towns.' The second came in and said, 'Your twenty dollars has made a hundred, sir!' And he said to him, 'And you shall be governor of five towns!' And the other one came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow? Then why did you not put my money in the bank, so that when I came back I could have gotten it with interest?' And he said to the bystanders, 'Take the twenty dollars away from him, and give it to the man who has the two hundred!' They said to him, 'He has two hundred, sir!'—'I tell you, the man who

has will have more given him, and from the man who has nothing, even what he has will be taken away! But bring those enemies of mine here who did not want me made king over them, and slaughter them in my presence!'" With these words he went on ahead of them, on his way to Jerusalem.

PART VII

THE PASSION WEEK FROM JESUS' ARRIVAL IN JERUSALEM TO HIS EXECUTION

§85. THE TRIUMPHAL ENTRY

MATTHEW 21:1–11

When they were near Jerusalem and had come to Bethphage and the Mount of Olives, Jesus sent two disciples on ahead, saying to them, "Go to the village that lies in front of you, and you will at once find an ass tied there, and a colt with her. Untie her and bring them to me. If anyone says anything to you, you are to say 'The Master needs them'; then he will send them at once." Now this happened in fulfilment of what was said by the prophet,

"Tell the daughter of Zion,
'Here is your king coming to you,
Gentle, and riding on an ass,
And on the foal of a beast of burden.'"

So the disciples went and did as Jesus had directed them; they brought the ass and the colt, and laid their coats upon them, and Jesus seated himself upon them. And most of the crowd spread their coats in his way, and others cut branches from the trees and scattered them before him. And the crowds that went in front of him and that followed him shouted,

"God bless the Son of David!
Blessed be he who

MARK 11:1–11

When they were getting near Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, Jesus sent two of his disciples on ahead, and said to them, "Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. And if anybody says to you, 'Why are you doing that?' say, 'The Master needs it, and will send it back here directly.'" And they set off and found a colt tied in the street by the door of a house, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" But they answered them as Jesus had told them to do, and the men let them take it. So they brought the colt to Jesus, and they threw their coats over it and Jesus mounted it. And many of the people spread their coats in the road, and others cut straw from the fields and scattered it in his path. And those in front and those behind shouted,

"God bless him!
Blessed be he who comes in the Lord's name!

LUKE 19:29–44

When he was near Bethphage and Bethany by the hill called the Mount of Olives, he sent two of his disciples and said to them, "Go to the village that lies in front of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. And if anyone asks you why you are untying it, you are to say, 'The Master needs it.'" And the messengers went and found it just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Master needs it!" And they brought it to Jesus. And they threw their coats on the colt and mounted Jesus on it. And as he went on, people spread their coats in the road. Just as he was coming down the Mount of Olives and approaching the city, the whole throng of his disciples began to praise God loudly and joyfully, for all the wonders they had seen, and to say,

"Blessed is the king who comes in the Lord's name,
Peace be in heaven and glory on high!"

Some Pharisees in the crowd said to him,

comes in the Lord's name.
God bless him from on high!"
When he came into Jerusalem, the whole city was stirred, and everyone asked, "Who is he?" The crowd answered, "It is Jesus, the prophet of Nazareth in Galilee!"

Blessed be the reign of our father David which is coming!
God bless him from on high!"
And he came into Jerusalem and into the Temple, and looked it all over; then, as it was already late, he went out with the Twelve to Bethany.

"Master, reprove your disciples!" And he answered, "I tell you, if they keep silence, the stones will cry out!" As he approached the city and saw it, he wept over it, and said, "If you yourself only knew today the conditions of peace! But as it is, they are hidden from you. For a time is coming upon you when your enemies will throw up earthworks about you and surround you and shut you in on all sides, and they will throw you and your children within you to the ground, and they will not leave one stone upon another within you because you did not know when God visited you!"

§86. THE EPISODE OF THE CURSED FIG TREE

MATTHEW 21:18–22

In the morning as he went back to the city, he grew hungry, and seeing a fig tree by the roadside, he went up to it, but found nothing on it but leaves. And he said to it, "No more fruit shall ever grow on you!" And the fig tree withered up at once. When the disciples saw it, they were amazed and said, "How did the fig tree come to wither up immediately?" Jesus answered, "I tell you, if you have faith and have no doubt, you will not only do what I have done to the fig tree, but even if you say to this mountain, 'Get up and throw yourself into the sea,' it will be done. And everything that you pray for with faith, you will obtain."

MARK 11:12–14, 20–25

On the next day, after they had left Bethany, he felt hungry. And he saw in the distance a fig tree covered with leaves, and he went up to it to see if he could find any figs on it. When he reached it he found nothing but leaves, for it was not the time for figs. And he spoke to the tree and said to it, "May no one ever eat fruit from you any more!" And his disciples heard it.

In the morning as they were passing along, they saw that the fig tree was withered, to its very roots. And Peter remembered about it and said to him, "Look, Master! The fig tree that you cursed is withered up!" Jesus answered and said to them, "Have faith in God! I tell you, whoever says to this moun-

tain, 'Get up and throw yourself into the sea!' and has no doubt in his mind, but his faith that what he says will happen, shall have it. Therefore I tell you, whenever you pray or ask for anything, have faith that it has been granted you, and you shall have it. And whenever you stand up to pray, if you have a grievance against anyone, forgive him, so that your Father in heaven too may forgive you your offenses."

§87. THE CLEANSING OF THE TEMPLE

MATTHEW 21:12–17

And Jesus went into the Temple and drove out all who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he said to them, "The Scripture says 'My house shall be called a house of prayer,' but you make it a robbers' cave." And blind and lame people came up to him in the Temple, and he cured them. But when the high priests and the scribes saw the wonders that he did and saw the boys shouting in the Temple, "God bless the Son of David!" they were indignant, and said to him, "Do you hear what they are saying?" Jesus said to them, "Yes. Did you never read, 'You have drawn praise from the mouths of children and infants'?" And he left them, and went out of the city to Bethany, and spent the night there.

MARK 11:15–19

When they reached Jerusalem, he went into the Temple, and began to drive out of it those who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he would not allow anyone to carry anything through the Temple. And he taught them, and said, "Does not the Scripture say, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' cave." The high priests and the scribes heard of this, and they cast about for a way of destroying him, for they were afraid of him, for all the people were amazed at what he taught. So when evening came, he and his disciples used to go out of the city.

LUKE 19:45–48

Then he went into the Temple and proceeded to drive out those who were selling things there, and he said to them, "The Scripture says, 'And my house shall be a house of prayer,' but you have made it a den of robbers!" Every day he taught in the Temple, and the high priests and scribes and the leading men of the people were trying to destroy him, but they could not find any way to do it, for all the people hung upon his words.

§88. JESUS REFUSES TO DISCUSS THE BASIS OF HIS AUTHORITY

MATTHEW 21:23–27

When he had entered the Temple, and was teaching, the high priests and the elders of the people came up to him, and said, "What authority have you for doing as you do, and who gave you this authority?" Jesus answered, "Let me ask you one question, and if you answer it, I will tell you what authority I have for doing as I do. Where did John's baptism come from? Was it from heaven, or from men?" And they argued with one another, "If we say, 'It was from heaven,' he will say to us, 'Then why did you not believe him?' But if we say, 'From men,' we have the people to fear, for they all consider John a prophet." And they answered Jesus, "We do not know." He said to them, "Nor will I tell you what authority I have for doing as I do.

MARK 11:27–33

Then they went into Jerusalem again. And as Jesus was walking about in the Temple, the high priests, scribes, and elders came up and said to him, "What authority have you for doing as you do? And who gave you a right to do as you are doing?" Jesus said to them, "Let me ask you one question, and if you answer me, I will tell you what authority I have for doing as I do. Was John's baptism from heaven or from men? Answer me." And they argued with one another, "If we say, 'It was from heaven,' he will say, 'Then why did you not believe him?' Yet can we say, 'It was from men'?" For they were afraid of the people, because all the people thought John was really a prophet. So they answered Jesus, "We do not know." Jesus said to them, "Nor will I tell you what authority I have for doing as I do."

LUKE 20:1–8

One day as he was teaching the people in the Temple, and preaching the good news, the high priests and scribes came up with the elders and said to him, "Tell us what authority you have for doing as you do, or who gave you any such authority?" He said to them, "I will ask you a question too. Tell me, did John's baptism come from heaven or from men?" And they argued with one another, and said, "If we say 'From heaven,' he will say, 'Why did you not believe him?' But if we say, 'From men, all the people will stone us to death, for they are convinced that John was a prophet." So they answered that they did not know where it came from. And Jesus said to them, "Nor will I tell you what authority I have for doing as I do."

§89. JESUS PREDICTS THE DOWNFALL OF THE JEWISH STATE AND CHURCH

MATTHEW 21:28—22:14

"But what do you think? There was a man who had two sons. He went to the first and said, 'My son, go and work in the vineyard today.' And he answered, 'I will, sir,' but he did not go. Then the man went to the second son, and told him the same thing. And he answered 'I will not!' But afterward he

MARK 12:1–12

Then he began to speak to them in figures. "A man once planted a vineyard and fenced it in and hewed out a wine-vat and built a watch tower, and he leased it to tenants and left the neighborhood. At the proper time he sent a slave to the tenants to get from them a share of the vintage. And they took

LUKE 20:9–18

Then he went on to give the people this illustration: "A man once planted a vineyard, and leased it to tenants, and went away for a long absence. And at the proper time he sent a slave to the tenants to have them give him a share of the vintage, but the tenants beat him, and sent him back empty-handed.

changed his mind and went. Which of the two did what his father wanted?" They said, "The second one." Jesus said to them, "I tell you, the tax-collectors and prostitutes are going into the Kingdom of Heaven ahead of you. For John came to you with a way of uprightness, and you would not believe him. The tax-collectors and prostitutes believed him, but even after seeing that, you would not change your minds and believe him! Listen to another figure. There was a land owner who planted a vineyard and fenced it in, and hewed out a wine-vat in it, and built a watch-tower, and leased it to tenants, and left the neighborhood. When the time for the vintage approached he sent his slaves to the tenants to receive his share. But the tenants took his slaves and beat one and killed another and stoned a third. Again he sent other slaves and more of them than he had sent at first, and they treated them in the same way. Finally he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw his son, they said to one another, 'This is his heir! Come on, let us kill him, and get his inheritance!' So they took him and drove him out of the vineyard and killed him. When the owner of the vineyard comes back, therefore, what will he do to these tenants?" They said to him, "He will put the wretches to a miserable death, and let the vineyard to other tenants him and beat him and sent him back empty-handed. And again he sent another slave to them. And they beat him over the head and treated him shamefully. And he sent another; and him they killed; and so with many others, some they beat and some they killed. He still had one left to send, a dearly loved son. He sent him to them last of all, thinking. 'They will respect my son.' But the tenants said to one another, 'This is his heir! Come on, let us kill him, and the property will belong to us!' So they took him and killed him, and threw his body outside of the vineyard. What will the owner of the vineyard do? He will come back and put the tenants to death and give the vineyard to others. Did you never read this passage of Scripture:

'That stone which the
builders rejected
Has become the cornerstone;
This came from the
Lord
And seems marvelous
to us?'"

And they tried to have him arrested, but they were afraid of the people, for they knew that the illustration was aimed at them. And they left him and went away.

And again he sent another slave, and they beat him also and mistreated him and sent him back empty-handed. And again he sent a third, but they wounded him too, and threw him outside. Then the owner of the vineyard said, 'What can I do? I will send them my dear son; perhaps they will respect him.' But when the tenants saw him, they argued with one another, 'This is his heir! Let us kill him, so that the property will belong to us!' So they drove him out of the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and put those tenants to death, and give the vineyard to others." When they heard this they said, "Heaven forbid!" He looked at him and said, "Then what does this saying of Scripture mean,

"'That stone which the
builders rejected
Has become the cornerstone'?

Whoever falls on that stone will be shattered, but whoever it falls upon will be pulverized."

who will give him his share of the vintage when it is due." Jesus said to them, "Did you never read in the Scriptures,

'That stone which the builders rejected
Has become the cornerstone;
This came from the Lord,
And seems marvelous to us'?

That, I tell you, is why the Kingdom of God will be taken away from you, and given to a people that will produce its proper fruit. Whoever falls on that stone will be shattered, but whoever it falls upon will be pulverized." When the high priests and the Pharisees heard his figures, they knew that he was speaking about them, and they wanted to have him arrested, but they were afraid of the people, for the people considered him a prophet.

And Jesus spoke to them again in figures, and said, "The Kingdom of Heaven is like a king, who gave a wedding banquet for his son. And he sent his slaves to summon those who had been invited to the banquet, and they would not come. He sent other slaves a second time, and said to them, 'Tell those who have been asked, "Here I have my banquet all ready, my bullocks and fat cattle are killed, and everything is ready; Come to the banquet!" But they took no notice of it, and went off, one to his estate, and another to his business, and the rest seized his slaves, and ill treated them and killed them.

This made the king angry, and he sent his troops and put those murderers to death and burned their city. Then he said to his slaves, 'The banquet is ready, but those who were invited have proved unworthy of it. So go out where the roads leave the city and invite everyone you find to the banquet.' So his slaves went out on the roads, and got together all the people they could find, good or bad, and the hall was filled with guests. But when the king came in to view the guests, he saw among them a man who did not have on wedding clothes. And he said to him, 'My friend, how did you happen to come here without wedding clothes?' But he had nothing to say. Then the king said to his attendants, 'Bind him hand and foot and throw him out into the darkness, there to weep and grind his teeth.'

"For many are invited but few chosen."

§90. JESUS EMERGES TRIUMPHANT EROM CROSS-EXAMINATION BY HIS ENEMIES

MATTHEW 22:15–40

Then the Pharisees went and made a plot to entrap him in argument. So they sent their disciples to him with the Herodians, to say to him, "Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial. So give us your opinion: Is it right to pay the poll-tax to the emperor, or not?" But he saw their malice, and

MARK 12:13–34

They sent some Pharisees and Herodians to him to entrap him in argument. And they came up and said to him, "Master, we know that you tell the truth regardless of the consequences, for you are not guided by personal considerations but teach the way of God with sincerity. Is it right to pay the poll tax to the emperor or not? Should we pay it, or refuse to pay it?"

LUKE 20:19–40

And the scribes and high priests wanted to arrest him then and there, but they were afraid of the people, for they knew that he had aimed this illustration at them. So they kept watch of him and set some spies who pretended to be honest men to fasten on something that he said, so that they might hand him over to the control and authority of the governor. And they asked

said, "Why do you put me to such a test, you hypocrites? Show me the poll-tax coin!" And they brought him a denarius. And he said to them, "Whose head and title is this?" They answered, "The emperor's." Then he said to them, "Then pay the emperor what belongs to the emperor, and pay God what belongs to God!" And when they heard it they were amazed, and they went away and left him. On the same day some Sadducees came up to him, claiming that there is no resurrection, and they asked him this question: "Master, Moses said, 'If a man dies without children his brother shall marry his widow, and raise up a family for him.' Now there were seven brothers among us. The first of them married and died, and as he had no children, he left his wife to his brother; so did the second, and the third, and the rest of the seven. After them all the woman died. At the resurrection which one's wife will she be? For they all married her." Jesus answered them, "You are wrong, because you do not understand the Scriptures nor the power of God. For after the resurrection there is no marrying or being married, but they live as angels do in heaven. But as to the resurrection of the dead, did you never read what was said to you by God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of dead men but of living!" When the crowd heard

But he saw through their pretense, and said to them, "Why do you put me to such a test? Bring me a denarius to look at." And they brought him one. He said to them, "Whose head and title is this?" And they told him, "The emperor's." And Jesus said, "Pay the emperor what belongs to the emperor, and pay God what belongs to God!" And they were astonished at him. Some of the Sadducees, who say there is no resurrection, came to him and asked him a question. "Master," they said, "Moses made us a law that if a man's brother died, leaving a wife but no child, the man should marry the widow and raise up a family for his brother. There were once seven brothers. And the eldest married a wife and died, leaving no child. And the second married her, and died without leaving any child, and so did the third. And none of the seven left any child. Finally, the woman died too. At the resurrection, which one's wife will she be? For all seven of them married her." Jesus said to them, "Does not this show that you are wrong, and do not understand either the Scriptures or the power of God? For when people rise from the dead, there is no marrying or being married, but they live as angels do in heaven. But as to the dead being raised, have you never read in the Book of Moses, in the passage about the bush, how God said to him, 'I am the God of

him, "Master, we know that you are right in what you say and teach, and that you show no favor, but teach the way of God in sincerity. Is it right for us to pay taxes to the emperor, or not?" But he detected their trickery, and said to them, "Show me a denarius. Whose head and title does it bear?" They said, "The emperor's." He said to them, "Then pay the emperor what belongs to the emperor, and pay God what belongs to God!" So they could not fasten on what he said before the people, and they were amazed at his answer, and said nothing more. Then some of the Sadducees, who say that there is no resurrection came up and asked him, "Master, Moses made us a law that if a man's brother die leaving a wife but no children, the man should marry the widow and raise up a family for his brother. Now there were seven brothers. And the eldest married a wife and died childless. And the second married her, and the third, and all the seven married her and died without leaving any child. Afterward the woman died too. Now at the resurrection, which one's wife will the woman be? For all seven of them married her." Jesus said to them, "The people of this world marry and are married, but those who are thought worthy to attain that other world and the resurrection from the dead, neither marry nor are married. For they cannot die again; they are like the angels, and

this, they were astounded at his teaching. And when the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, an expert in the Law, to test him, asked, "Master, what command is greatest in the Law?" And he said to him, "'You must love the Lord your God with your whole heart, your whole soul, and your whole mind.' That is the great, first command. There is a second like it: 'You must love your neighbor as you do yourself.' These two commands sum up the whole of the Law and the Prophets."

Abraham, the God of Isaac, and the God of Jacob'? He is not God of dead men but of living! You are entirely wrong." One of the scribes came up and heard them arguing. He saw that Jesus had answered them well, and he asked him, "Which is the first of all the commands?" Jesus answered, "The first one is, 'Hear, Israel! The Lord our God is one lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.' And this is the second: 'You must love your neighbor as you do yourself.' No other command is greater than these." The scribe said to him, "Really, Master, you have finely said that he stands alone, and there is none but he, and to love him with one's whole heart, one's whole understanding, and one's whole strength, and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices." And Jesus saw that he answered thoughtfully, and he said to him, "You are not far from the Kingdom of God!" And no one ventured to ask him any more questions.

through sharing in the resurrection, they are sons of God. But that the dead are raised to life, even Moses indicated in the passage about the bush, when he calls the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.' He is not the God of dead men but of living, for all men are alive to him." Some of the scribes replied, "Master, that was a fine answer!" For they did not dare to ask him any more questions.

§91. JESUS REPUDIATES THE REVOLUTIONARY CONCEPTION OF THE MESSIAH

MATTHEW 22:41–46

While the Pharisees were still gathered there, Jesus asked them, "What do you think about the Christ? Whose son is he?" They said to him,

MARK 12:35–37

As Jesus was teaching in the Temple, he answered them and said, "How can the scribes say that the Christ is a son of David? David himself, under the influ-

LUKE 20:41–44

But he said to them, "How can the scribes say that the Christ is a son of David? For David himself says in the Book of Psalms, "'The Lord has said to

"David's." He said to them, "How is it then that David under the Spirit's influence calls him lord, and says,

'The Lord has said to my lord, "Sit at my right hand,
Until I put your enemies under your feet" '?

So if David calls him lord, how can he be his son?" And no one could make him an answer, and from that day no one ventured to ask him any more questions.

ence of the holy Spirit, said,

'The Lord has said to my lord, "Sit at my right hand
Until I put your enemies under your feet.'

David himself calls him lord, and how can he be his son?"

my lord, "Sit at my right hand,
Until I make your enemies a footstool for your feet!' "

David then calls him lord. So how can he be his son?"

§92. THE CULMINATION OF JESUS' ATTACK UPON THE RELIGIOUS LEADERS

MATTHEW, CHAPTER 23

Then Jesus said to the crowds and to his disciples, "The scribes and Pharisees have taken Moses' seat. So do everything they tell you, and observe it all, but do not do as they do, for they talk but do not act. They tie up heavy loads and have them put on men's shoulders, but they will not lift a finger to move them. They do everything they do to have men see it. They wear wide Scripture texts as charms, and they wear large tassels, and they like the best places at dinners and the front seats in the synagogues, and to be saluted with respect in public places, and to have men call them 'Rabbi.' But you must not let people call you 'Rabbi,' for you have only one teacher, and you are all brothers. And you must not call anyone on earth your father, for you have only one father, your heavenly Father. And you must not let men

MARK 12:38–40

The mass of the people liked to hear him. And in the course of his teaching he said to them, "Beware of the scribes who like to go about in long robes and to be saluted with respect in public places, and to have the front seats in the synagogues and the best places at dinners—men that eat up widows' houses and to cover it up make long prayers! They will get a far heavier sentence!"

LUKE 20:45–47

While all the people were listening, he said to his disciples, "Beware of the scribes who like to go about in long robes, and love to be saluted with respect in public places, and to have the front seats in the synagogues and the best places at banquets—men who eat up widows' houses and to cover it up make long prayers! They will get all the heavier sentence!"

call you master, for you have only one master, the Christ. But he who is greatest among you must be your servant. Whoever exalts himself will be humbled and whoever humbles himself will be exalted. But alas for you, you hypocritical scribes and Pharisees, for you lock the doors of the Kingdom of Heaven in men's faces, for you will neither go in yourselves nor let those enter who are trying to do so. Alas for you, you hypocritical scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit as you are. Alas for you, you blind guides, who say, 'If anyone swears by the sanctuary, it does not matter, but if anyone swears by the gold of the sanctuary, it is binding.' Blind fools! which is greater, the gold, or the sanctuary that makes the gold sacred? You say, 'If anyone swears by the altar, it does not matter, but if anyone swears by the offering that is on it, it is binding.' You blind men! Which is greater, the offering, or the altar that makes the offering sacred? Anyone who swears by the altar is swearing by it and by everything that is on it, and anyone who swears by the sanctuary is swearing by it and by him who dwells in it; and anyone who swears by heaven is swearing by the throne of God and by him who sits upon it. Alas for you, you hypocritical scribes and Pharisees, for you pay

tithes on mint, dill, and cummin, and you have let the weightier matters of the Law go—justice, mercy, and integrity. But you should have observed these, without overlooking the others. You blind guides! straining out the gnat, and yet swallowing the camel! Alas for you, you hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisee! You must first clean the inside of the cup and the dish, so that the outside may be clean too. Alas for you, you hypocritical scribes and Pharisees, for you are like white-washed tombs! They look well on the outside, but inside they are full of the bones of the dead, and all that is unclean. So you outwardly appear to men to be upright, but within you are full of hypocrisy and wickedness. Alas for you, you hypocritical scribes and Pharisees, for you build tombs for the prophets, and decorate the monuments of the upright, and say, 'If we had been living in the times of our fathers, we would not have joined them in the murder of the prophets.' So you bear witness against yourselves that you are descended from the murderers of the prophets. Go on and fill up the measure of your forefathers' guilt! You serpents! You brood of snakes! How can you escape being sentenced to the pit? This is why I am going to send you prophets, wise men and scribes,

some of whom you will kill and crucify, and some you will flog in your synagogues and hunt from one town to another; it is that on your heads may come all the righteous blood shed on the earth from the blood of Abel the upright to the blood of Zechariah, Barachiah's son, whom you murdered between the sanctuary and the altar! I tell you, all this will come upon this age! O Jerusalem, Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you refused! Now I leave you to yourselves. For I tell you, you will never see me again until you say, 'Blessed be he who comes in the Lord's name!'"

§93. SACRIFICE AS THE MEASURE OF GENEROSITY

MARK 12:41–44

And he sat down facing the treasury and watched the people dropping money into it; and many rich people were putting in large sums. A poor widow came up and dropped in two little copper coins which make a cent. And he called his disciples to him and said, "I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."

LUKE 21:1–4

And looking up, he saw the rich people dropping their gifts into the treasury. And he saw a poor widow drop in two coppers. And he said, "I tell you, this poor widow has put in more than all the rest. For they all gave from what they had to spare, but she in her want has put in all she had to live on."

§94. JESUS FORETELLS THE DESTRUCTION OF JERUSALEM AND THE END OF THE AGE

MATTHEW, CHAPS. 24, 25

And Jesus left the Temple and was going away, when his disciples came up to him to call his attention to the Temple buildings. But he answered, "Do you see all this? I tell you, not one stone will be left here upon another but shall be torn down." As he was sitting on the Mount of Olives, the disciples came up to him by themselves, and said to him, "Tell us when this is to happen, and what will be the sign of your coming, and of the close of the age." Jesus answered, "Take care that no one misleads you about this. For many will come under my name, and say, 'I am the Christ,' and many will be misled by them. You will hear of wars and rumors of war; do not let yourselves be alarmed. They have to come, but that is not the end. For nation will rise in arms against nation, and kingdom against kingdom, and there will be famines and earthquakes here and there. All this is only the beginning of the sufferings. Then they will hand you over to persecution and they will put you to death, and you will be hated by all the heathen because you bear my name. Then many will fall away and betray one another and hate one another. Many false prophets will appear, and many will be misled by them, and because of the increase of wickedness, most men's

MARK, CHAPTER 13

As he was leaving the Temple, one of his disciples said to him, "Look, Master! What wonderful stones and buildings!" Jesus said to him, "Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn down." As he was sitting on the Mount of Olives opposite the Temple, Peter, James, John, and Andrew asked him, apart from the others, "Tell us when this is to happen, and what the sign will be when it is all just going to be carried out." And Jesus said to them, "Take care that no one misleads you about this, Many will come under my name and say 'I am he,' and many will be misled by them. But when you hear of wars and rumors of war, you must not be alarmed. They have to come, but it is not yet the end. For nation will rise in arms against nation and kingdom against kingdom; there will be earthquakes here and there, there will be famines. This is only the beginning of the sufferings. But you must be on your guard; they will hand you over to courts and you will be taken into synagogues and beaten, and you will be brought before governors and kings on my account, to testify to them. For before the end the good news must be preached to all the heathen. When they are taking you off to trial do not

LUKE 21:5–38

When some spoke about the Temple and its decoration with costly stone and votive offerings, he said, "As for all this that you are looking at, the time is coming when not one stone will be left here upon another that will not be torn down!" Then they asked him, "Master, when will this happen, and what will be the sign that it is going to take place?" And he said, "Take care not to be misled. For many will come under my name, and say, 'I am he,' and 'The time is at hand.' Do not follow them. But when you hear of wars and outbreaks, do not be alarmed. These have to come first, but the end does not follow immediately." Then he said to them, "Nation will rise in arms against nation, and kingdom against kingdom. There will be great earthquakes, and pestilence and famine here and there. There will be horrors and great signs in the sky. But before all this, men will arrest you and persecute you, and hand you over to synagogues and prisons and have you brought before kings and governors on my account. It will all lead to your testifying. So make up your minds not to prepare your defense, for I will give you such wisdom of utterance as none of your opponents will be able to resist or dispute. You will be betrayed even by your parents and brothers

love will grow cold. But he who holds out to the end will be saved. And this good news of the kingdom will be preached all over the world, to testify to all the heathen, and then the end will come. So when you see the dreadful desecration, of which the prophet Daniel spoke, set up in the Holy Place"—the reader must take note of this—"then those who are in Judea must fly to the hills; a man on the roof of his house must not go down to get things out of it, and a man in the field must not turn back to get his coat. But alas for women who are with child at that time or who have babes! And pray that you may not have to fly in winter or on the Sabbath, for there will be greater misery then than there has ever been from the beginning of creation until now, or ever will be again. If those days had not been cut short, nobody would have escaped, but for the sake of God's people those days will be cut short. If anyone says to you at that time, 'Look! here is the Christ!' or 'There he is!' do not believe it, for false Christs and false prophets will appear, and they will show great signs and wonders to mislead God's chosen people if they can. Here I have told you beforehand. So if they say to you, 'There he is, in the desert!' do not go out there; 'Here he is, in a room in here!' do not believe it. For just as the lightning starts in the east and flashes to the west, so the coming worry beforehand about what you ought to say, but say whatever is given you when the time comes, for it is not you that will speak, but the holy Spirit. Brother will give up brother to be put to death, and the father his child, and children will turn against their parents and have them put to death. You will be hated by everyone, because you bear my name. But he who holds out to the end will be saved. But as soon as you see the dreadful desecration standing where he has no right to stand" (the reader must take note of this), "then those who are in Judea must fly to the hills; a man on the roof of his house must not go down or go into the house to get anything out of it, and a man in the field must not turn back to get his coat. Alas for women who are with child at that time, or who have babies! Pray that it may not be winter when it comes, for there will be such misery in those days as there has never been since the beginning of God's creation until now, and never will be again. If the Lord had not cut those days short, nobody would have escaped, but for the sake of his own chosen people he has cut the days short. If anyone says to you at that time, 'Look! Here is the Christ!' or 'Look! There he is!' do not believe it. For false Christs and false prophets will appear, and they will show signs and wonders to mislead God's chosen people if they can. But you must and kinsmen and friends and they will put some of you to death, and you will be hated by everyone because you bear my name. Yet not a hair of your head will perish! It is by your endurance that you will win your souls. But when you see Jerusalem being surrounded by armies, then you must understand that her devastation is at hand. Then those who are in Judea must fly to the hills, those who are in the city must get out of it, and those who are in the country must not go into it, for those are the days of vengeance, when all that is written in the Scriptures will be fulfilled. But alas for women who are with child at that time, or who have babes, for there will be great misery in the land and anger at this people. They will fall by the edge of the sword, and be carried off as prisoners among all nations, and Jerusalem will be trampled under foot by the heathen, until the time of the heathen comes. There will be signs too in sun, moon, and stars, and on earth dismay among the heathen, bewildered at the roar of the sea and the waves. Men will swoon with fear and foreboding of what is to happen to the world, for the forces in the sky will shake. Then they will see the Son of Man coming in a cloud with great power and glory. But when this begins to happen, look up and raise your heads, for your deliverance will be at hand." And he gave them an illustration: "See the fig tree and all

of the Son of Man will be. Wherever there is a dead body, the vultures will flock. But immediately after the misery of those days, the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the forces of the sky will shake. Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will lament when they see the Son of Man coming on the clouds of the sky, in all his power and splendor. And he will send out his angels with a loud trumpet-call, and they will gather his chosen people from the four winds, from one end of the sky to the other. Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves, you know that summer is coming. So when you see all these things, you must know that he is just at the door. I tell you, these things will all happen before the present age passes away. Earth and sky will pass away but my words will never pass away. But about that day or hour no one knows, not even the angels in heaven nor the Son, but only the Father. For just as it was in the time of Noah, it will be at the coming of the Son of Man. For just as in those days before the flood people were eating and drinking, marrying and being married, until the very day Noah entered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the coming of the Son of Man. Two be on your guard; I have told you all about it beforehand. But in those days, when that misery is over, the sun will be darkened and the moon will not shed its light and the stars will fall from the sky and the forces in the sky will shake. Then they will see the Son of Man coming on the clouds with great power and glory, and then he will send out the angels and gather his chosen people from the four winds, from one end of the world to the other.

"Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves you know that summer is coming. So when you see these things happening, you must know that he is just at the door. I tell you, these things will all happen before the present age passes away. Earth and sky will pass away, but my words will not. But about that day or hour no one knows, not even the angels of heaven, nor the Son; only the Father. You must look out and be on the alert, for you do not know when it will be time; just as a man when he leaves home to go on a journey, and puts his slaves in charge, each with his duties, gives orders to the watchman to keep watch. So you must be on the watch, for you do not know when the master of the house is coming—in the evening or at midnight or toward daybreak or early in the morning—for fear he should come unexpectedly and find you asleep. And what I am telling you I mean for all—Be on the watch!"

the trees. As soon as they put out their leaves, you see them and you know without being told that summer is coming. So when you see these things happen, you must know that the Kingdom of God is at hand. I tell you, it will all happen before the present generation passes away. Earth and sky will pass away, but my words will not. But take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man." He would spend the days teaching in the Temple, but at night he would go out of the city and stay on the hill called the Mount of Olives. And in the morning all the people would come to him in the Temple to listen to him.

men will be in the field; one will be taken and one left. Two women will be grinding with the handmill; one will be taken and one left. So you must be on the watch, for you do not know on what day your Master is coming. But you may be sure of this, that if the master of the house had known in what part of the night the thief was coming, he would have been on the watch, and would not have let his house be broken into. Therefore you must be ready too, for the Son of Man is coming at a time when you do not expect him. Who then will be the faithful, thoughtful slave whom his master put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that slave if his master when he returns finds him doing it. I tell you, he will put him in charge of all his property. But if he is a bad slave and says to himself, 'My master is going to stay a long time,' and begins to beat the other slaves, and eats and drinks with drunkards, that slave's master will come back some day when he does not expect him, and at some time of which he does not know, and will cut him in two, and put him with the hypocrites, to weep and gnash his teeth.

"Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Now five of them were foolish and five were sensible. For the foolish ones brought

their lamps but brought no oil with them, but the sensible ones with their lamps brought oil in their flasks. As the bridegroom was slow in coming, they all grew drowsy and fell asleep. But in the middle of the night there was a shout 'Here is the bridegroom! Come out and meet him!' Then all the bridesmaids awoke, and trimmed their lamps. And the foolish ones said to the sensible ones, 'Give us some of your oil, for our lamps are going out.' But the sensible ones answered, 'There may not be enough for us and you. You had better go to the dealers and buy yourselves some.' But while they were gone to buy it, the bridegroom arrived, and the ones that were ready went in with him to the wedding banquet, and the door was closed. Afterward the other bridesmaids came and said, 'Sir! Sir! Open the door for us!' But he answered, 'I tell you, I do not know you!' So you must be on watch, for you do not know either the day or the hour. For it is just like a man who was going on a journey, and called in his slaves, and put his property in their hands. He gave one five thousand dollars, and another two thousand, and another one thousand; to each according to his ability. Then he went away. The man who had received the five thousand dollars immediately went into business with the money, and made five thousand more. In the same way the man who had received the two

thousand made two thousand more. But the man who had received the one thousand went away and dug a hole in the ground and hid his master's money. Long afterward, their master came back and settled accounts with them. And the man who had received the five thousand dollars came up bringing him five thousand more, and said. 'Sir, you put five thousand dollars in my hands; here I have made five thousand more.' His master said to him, 'Well done, my excellent, faithful slave! you have been faithful about a small amount; I will put a large one into your hands. Come, share your master's enjoyment!' And the man who had received the two thousand came up and said, 'Sir, you put two thousand dollars into my hands; here I have made two thousand more.' His master said to him, 'Well done, my excellent, faithful slave! you have been faithful about a small amount; I will put a large one into your hands. Come! share your master's enjoyment.' And the man who had received the one thousand came up and said, 'Sir, I knew you were a hard man, who reaped where you had not sown, and gathered where you had not threshed, and I was frightened, and I went and hid your thousand dollars in the ground. Here is your money!' His master answered, 'You wicked, idle slave! You knew that I reaped where I had not sown and gathered where I had not threshed? Then

you ought to have put my money in the bank, and then when I came back I would have gotten my property with interest. So take the thousand dollars away from him, and give it to the man who has the ten thousand, for the man who has will have more given him, and will be plentifully supplied, and from the man who has nothing even what he has will be taken away. And put the good-for-nothing slave out into the darkness outside, to weep and grind his teeth there.' When the Son of Man comes in his splendor, with all his angels with him, he will take his seat on his glorious throne, and all the nations will be gathered before him, and he will separate them from one another, just as a shepherd separates his sheep from his goats, and he will put the sheep at his right hand and the goats at his left. Then the king will say to those at his right, 'Come, you whom my Father has blessed, take possession of the kingdom which has been destined for you from the creation of the world. For when I was hungry, you gave me food, when I was thirsty you gave me something to drink, when I was a stranger, you invited me to your homes, when I had no clothes, you gave me clothes, when I was sick, you looked after me, when I was in prison, you came to see me.' Then the upright will answer, 'Lord, when did we see you hungry and give you food, or thirsty, and give you something to drink?

When did we see you a stranger, and invite you home, or without clothing, and supply you with it? When did we see you sick or in prison, and go to see you?' The king will answer, 'I tell you, in so far as you did it to one of the humblest of these brothers of mine, you did it to me.' Then he will say to those at his left, 'Begone, you accursed people, to the everlasting fire destined for the devil and his angels! For when I was hungry, you gave me nothing to eat, and when I was thirsty you gave me nothing to drink, when I was a stranger, you did not invite me home, when I had no clothes, you did not supply me, when I was sick and in prison, you did not look after me.' Then they in their turn will answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, or in need of clothes, or sick, or in prison, and did not wait upon you?' Then he will answer, 'I tell you, in so far as you failed to do it for one of these people who are humblest, you failed to do it for me.' Then they will go away to everlasting punishment, and the upright to everlasting life."

§95. JUDAS PLOTS TO BETRAY JESUS

MATTHEW 26:1–5, 14–16

When Jesus had finished this discourse he said to his disciples, "You know that in two days the Passover Festival will come, and the Son of Man will be handed over to be crucified." Then the high priests and the el-

MARK 14:1, 2, 10, 11

It was now two days before the festival of the Passover and of Unleavened Bread. And the high priests and scribes were casting about for a way to arrest him by stealth and put him to death, for they said, "It must not

LUKE 22:1–6

The festival of Unleavened Bread, which is called the Passover, was approaching. And the high priests and the scribes were casting about for a way to put him to death, for they were afraid of the people. But Satan entered

ders of the people gathered in the house of the high priest, whose name was Caiaphas, and plotted to arrest Jesus by stealth and put him to death. But they said, "It must not be during the festival, or there may be a riot."

Then one of the Twelve, named Judas Iscariot, went to the high priests, and said, "What will you give me if I hand him over to you?" And they counted him out thirty silver pieces. And from that time he watched for a good opportunity to hand him over to them.

be during the festival, or there may be a riot."

Then Judas Iscariot, one of the Twelve, went to the high priests to betray Jesus to them. They were delighted to hear it and promised to pay him for it. So he was watching for an opportunity to betray him to them.

into Judas, who was called Iscariot, a member of the Twelve. And he went off and discussed with the high priests and captains of the Temple how he could betray him to them. And they were delighted and agreed to pay him for it. And he accepted their offer, and watched for an opportunity to betray him to them without a disturbance.

§96. A PROPHETIC ANOINTING BY A REPENTANT WOMAN

MATTHEW 26:6–13

When Jesus got back to Bethany, to the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive perfume and poured it upon his head, while he was at table. When his disciples saw it, they said indignantly, "What was the use of wasting it like that? It might have been sold for a large sum, and the money given to the poor." But Jesus observed this and said to them, "Why do you bother the woman? It is a fine thing that she has done to me. For you always have the poor among you, but you will not always have me. In pouring this perfume on me she has done something to prepare me for burial. I tell you, wherever this good news is preached all over the world, what she has done will also be told, in memory of her."

MARK 14:3–9

Jesus was in Bethany, at the house of Simon the leper, and as he was at table, a woman came in, with an alabaster flask of pure nard perfume, very expensive; she broke the flask and poured the perfume on his head. But there were some who said indignantly to themselves, "What was the use of wasting the perfume like that? It might have been sold for more than sixty dollars, and the money have been given to the poor" And they grumbled at her. But Jesus said, "Leave her alone. Why do you bother her? It is a fine thing that she has done to me. For you always have the poor among you, and whenever you please you can do for them, but you will not always have me. She has done all she could; she has perfumed my body in preparation for my burial. I tell you, wherever the good

LUKE 7:36–50

One of the Pharisees asked him to have dinner with him, and he went to the Pharisee's house and took his place at the table. Now there was a woman in the town who was leading a sinful life, and when she learned that he was having dinner at the Pharisee's house, she got an alabaster flask of perfume, and came and stood behind him at his feet, weeping, and began to wet his feet with her tears, and she wiped them with her hair and kissed them, and put the perfume on them. When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who and what the woman is who is touching him, for she leads a wicked life." Jesus answered him, and said to him, "Simon, there is something I want to say to you." He said, "Pro-

news is preached all over the world, what she has done will also be told, in memory of her."

ceed, Master." "Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he canceled what they owed him. Now which of them will be more attached to him?" Simon answered, "The one, I suppose, for whom he canceled most." "You are right," he said. And turning to the woman, he said to Simon, "Do you see this woman? I came to your house; you did not give me any water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put any oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little." And he said to her, "Your sins are forgiven!" The men at table with him began to say to themselves, "Who is this man, who even forgives sins?" But he said to the woman, "It is your faith that has saved you. Go in peace."

§97. THE LAST SUPPER OF JESUS WITH HIS DISCIPLES

MATTHEW 26:17–30

On the first day of the festival of Unleavened Bread, the disciples came to Jesus and said, "Where do you wish us to make the preparations for you to

MARK 14:12–26

On the first day of the festival of Unleavened Bread, on which it was customary to kill the Passover lamb, Jesus' disciples said to him, "Where do you wish us

LUKE 22:7–30

When the day of Unleavened Bread came, on which the Passover lamb had to be sacrificed, Jesus sent Peter and John, saying to them, "Go and make

eat the Passover supper?" And he said, "Go into the city, to a certain man, and say to him, 'The Master says, "My time is near. I am going to keep the Passover at your house with my disciples."' " So the disciples did as Jesus directed them, and prepared the Passover supper. When evening came, he took his place at table with the twelve disciples. And as they were eating, he said, "I tell you, one of you will betray me!" They were deeply hurt and began to say to him one after another, "Can it be I, Master?" He answered, "The man who just dipped his hand in the same dish with me is going to betray me. The Son of Man is to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!" Judas, who betrayed him, said, "Can it be I, Master?" He said to him, "You are right!" As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying, "Take this and eat it. It is my body!" And he took the wine-cup and gave thanks and gave it to them, saying, "You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. And I tell you I will never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's kingdom!"

to go and make the preparations for you to eat the Passover supper?" So he sent away two of his disciples, saying to them, "Go into the city, and you will meet a man carrying a pitcher of water. Follow him, and whatever house he goes into, say to the man of the house, 'The Master says, "Where is my room where I can eat the Passover supper with my disciples?"' And he will show you a large room upstairs, furnished and ready. Make your preparations for us there." So the disciples started and went into the city, and found everything just as he had told them; and they prepared the Passover supper. When it was evening he came with the Twelve. And when they were at the table eating, Jesus said, "I tell you, one of you is going to betray me—one who is eating with me." And they were hurt, and said to him one after another, "Can it be I?" He said to them, "It is one of the Twelve, who is dipping his bread in the same dish with me. For the Son of Man is indeed to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born." As they were eating, he took a loaf and blessed it, and he broke it in pieces and gave it to them, saying, "Take this. It is my body." And he took the wine cup and gave thanks and gave it to them, and they all drank from

preparations for us to eat the Passover." They said to him, "Where do you want us to prepare it?" He said to them, "Just after you enter the city, you will meet a man carrying a pitcher of water. Follow him to the house to which he goes, and say to the man of the house, 'Our Master says to you, "Where is the room where I can eat the Passover supper with my disciples?"' And he will show you a large room upstairs with the necessary furniture. Make your preparations there." So they went and found everything just as he had told them, and they prepared the Passover supper. When the time came, he took his place at the table, with the apostles about him. And he said to them, "I have greatly desired to eat this Passover supper with you before I suffer. For I tell you, I will never eat one again until it reaches its fulfilment in the Kingdom of God." And when he was handed a cup, he thanked God, and then said, "Take this and share it among you, for I tell you, I will not drink the produce of the vine again until the Kingdom of God comes." And he took a loaf of bread and thanked God, and broke it in pieces, and gave it to them, saying, "This is my body. Yet look! The hand of the man who is betraying me is beside me on the table! For the Son of Man is going his way, as it has been decreed, but alas for the man by whom the Son of Man is betrayed!" And they be-

After singing the hymn, they went out of the city and up the Mount of Olives.

it. And he said to them, "This is my blood which ratifies the agreement, and is to be poured out for many people. I tell you, I will never drink the product of the vine again till the day when I shall drink the new wine in the Kingdom of God." After singing the hymn they went out of the city and up the Mount of Olives.

gan to discuss with one another which of them it was who was going to do this. A dispute also arose among them, as to which one of them ought to be considered the greatest. But he said to them, "The kings of the heathen lord it over them, and their authorities are given the title of Benefactor. But you are not to do so, but whoever is greatest among you must be like the youngest, and the leader like a servant. For which is greater, the man at the table, or the servant who waits on him? Is not the man at the table? Yet I am like a servant among you. But it is you who have stood by me in my trials. So just as my Father has conferred a kingdom on me, I confer on you the right to eat and drink at my table in my kingdom, and to sit on thrones and judge the twelve tribes of Israel!

§98. JESUS DISCLOSES THE TREACHERY OF JUDAS

MATTHEW 26:31–35

Then Jesus said to them, "You will all desert me tonight, for the Scriptures say, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised to life again, I will go back to Galilee before you." Peter answered, "If they all desert you, I will never do it!" Jesus said to him, "I tell you, tonight, before a cock crows, you will disown me three times!" Peter said to him, "Even if I have to die with you, I will never disown you!" All the disciples said so too.

MARK 14:27–31

And Jesus said to them, "You will all desert me, for the Scriptures say, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised to life again I will go back to Galilee before you." But Peter said to him, "Even if they all desert you, I will not!" Jesus said to him, "I tell you, this very night before the cock crows twice you yourself will disown me three times!" But he persisted vehemently, "If I have to die with you, I will never disown you." And they all said the same thing.

LUKE 22:31–38

O Simon, Simon! Satan has obtained permission to sift all of you like wheat, but I have prayed that your own faith may not fail. And afterward you yourself must turn and strengthen your brothers." Peter said to him, "Master, I am ready to go to prison and to death with you!" But he said, "I tell you, Peter, the cock will not crow today before you deny three times that you know me!" And he said to them, "When I sent you out without any purse or bag or shoes, was there anything you needed?"

They said, "No, nothing." He said to them, "But now, if a man has a purse let him take it, and a bag too. And a man who has no sword must sell his coat and buy one. For I tell you that this saying of Scripture must find its fulfilment in me! 'He was rated an outlaw.' Yes, that saying about me is to be fulfilled!" But they said, "See, Master, here are two swords!" And he said to them, "Enough of this!"

§99. GETHSEMANE

MATTHEW 26:36–46

Then Jesus came with them to a place called Gethsemane, and he said to the disciples, "Sit down here while I go over yonder and pray." And he took Peter and Zebedee's two sons with him, and he began to show grief and distress of mind. Then he said to them, "My heart is almost breaking. You must stay here and keep watch with me." And he went on a little way, and threw himself on his face, and prayed, saying, "My Father, if it is possible, let this cup pass by me. Yet not as I please but as you do!" When he went back to the disciples he found them asleep. And he said to Peter, "Then were you not able to watch with me for one hour? You must all watch, and pray that you may not be exposed to trial! One's spirit is eager, but flesh and blood are weak!" He went away again a second time and prayed, saying, "My Father, if it cannot pass by me without my drinking it,

MARK 14:32–42

They came to a place called Gethsemane, and he said to his disciples, "Sit down here while I pray." And he took Peter, James, and John along with him, and he began to feel distress and dread, and he said to them, "My heart is almost breaking. You must stay here and keep watch." And he went on a little way and threw himself on the ground and prayed that if it were possible he might be spared the hour of trial; and he said, "Abba!" that is, Father, "Anything is possible for you! Take this cup away from me! Yet not what I please but what you do!" When he went back he found them asleep, and he said to Peter, "Simon, are you asleep? Were you not able to watch for one hour? You must all watch and pray that you may not be subjected to trial. One's spirit is eager, but human nature is weak." He went away again and prayed in the same words as before. When he came back he found

LUKE 22:39–46

And he went out of the city and up on the Mount of Olives as he was accustomed to do, with his disciples following him. And when he reached the spot, he said to them, "Pray that you may not be subjected to trial." And he withdrew about a stone's throw from them, and kneeling down he prayed and said, "Father, if you are willing, take this cup away from me. But not my will but yours be done!" When he got up from his prayer, he went to the disciples and found them asleep from sorrow. And he said to them, "Why are you asleep? Get up, and pray that you may not be subjected to trial!"

your will be done." When he came back he found them asleep again, for they could hardly keep their eyes open. And he left them and went away again and prayed a third time, in the same words as before. Then he came back to the disciples and said to them, "Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be going! Look! Here comes my betrayer!"

them asleep again, for they could hardly keep their eyes open; and they did not know what answer to make to him. When he came back for the third time, he said to them, "Are you still sleeping and taking your rest? Enough of this! The time has come. See! the Son of Man is betrayed into the hands of wicked men. Get up, let us be going. Look! here comes my betrayer!"

§100. JESUS IS BETRAYED AND ARRESTED

MATTHEW 26:47–56

Just as he was speaking, Judas, one of the Twelve, came up, and with him a great crowd with swords and clubs, from the high priests and the elders of the people. Now the man who betrayed him gave them a signal, saying "The one I kiss is the man. Seize him!" And he went straight up to Jesus and said, "Good evening, Master!" and kissed him affectionately. Jesus said to him, "My friend, do your errand." Then they came up and laid hands on Jesus and secured him. One of the men with Jesus put out his hand and drew his sword, and striking at the high priest's slave, cut his ear off. Then Jesus said to him, "Put your sword back where it belongs! For all who draw the sword will die by the sword. Do you suppose I cannot appeal to my Father, and he would at once furnish me more than twelve legions of angels? But

MARK 14:43–52

Just at that moment, while he was still speaking, Judas, who was one of the Twelve, came up, and with him a crowd of men with swords and clubs, from the high priests, scribes, and elders. Now the man who betrayed him had given them a signal, saying, "The one I kiss is the man. Seize him and take him safely away." So when he came he went straight up to Jesus and said, "Master!" and kissed him affectionately. And they laid hands on him and seized him. But one of the bystanders drew his sword and struck at the high priest's slave and cut his ear off. And Jesus spoke and said to them, "Have you come out to arrest me with swords and clubs, as though I were a robber? I have been among you day after day in the Temple teaching, and you never seized me. But let the Scriptures be fulfilled!" Then all the disciples

LUKE 22:47–53

While he was still speaking, a crowd of people came up, with the man called Judas, one of the Twelve, at their head, and he stepped up to Jesus to kiss him. Jesus said to him, "Would you betray the Son of Man with a kiss?" Those who were about him saw what was coming and said, "Master, shall we use our swords?" And one of them did strike at the high priest's slave and cut his right ear off. But Jesus answered, "Let me do this much!" And he touched his ear and healed him. And Jesus said to the high priests, captains of the Temple, and elders who had come to take him, "Have you come out with swords and clubs as though I were a robber? When I was among you day after day in the Temple you never laid a hand on me! But you choose this hour, and the cover of darkness!"

then how are the Scriptures to be fulfilled, which say that this must happen?" At that same time Jesus said to the crowd, "Have you come out to arrest me with swords and clubs, as though I were a robber? Day after day I have sat in the Temple teaching, and you never seized me. But this has all taken place in fulfilment of the writings of the prophets." Then all the disciples left him and made their escape.

left him and made their escape. And a young man followed him with nothing but a linen cloth about his body; and they seized him, but he left the cloth behind and ran away naked.

§101. JESUS IS CONDEMNED BY THE RELIGIOUS AUTHORITIES FOR CLAIMING TO BE THE CHRIST

MATTHEW 26:57—27:10

The men who had seized Jesus took him away to Caiaphas, the high priest, at whose house the scribes and elders had gathered. And Peter followed him at a distance as far as the courtyard of the high priest's house, and he went inside and sat down among the attendants to see how it came out. Now the high priests and the whole council were trying to get false testimony against Jesus, so that they might put him to death. And they could not, although many false witnesses presented themselves. But finally two came forward and said, "This man said, 'I can tear down the sanctuary of God, and build it up in three days.'" And the high priest got up and said to him, "Have you no answer to make? What about their evidence against you?" But Jesus was silent. And the high priest said to him, "I charge you,

MARK 14:53–72

They took Jesus away to the high priest, and all the high priests, elders, and scribes came together. And Peter followed him at a distance, right into the courtyard of the high priest and sat down with the attendants and warmed himself at the fire. The high priests and the whole council tried to get evidence against Jesus in order to put him to death, and they could find none, for while many gave false testimony against him their evidence did not agree. Some got up and gave false testimony against him to this effect: "We ourselves have heard him say, 'I will tear down this sanctuary built by men's hands, and in three days I will build another, made without hands.'" And even then their evidence did not agree. Then the high priest got up and came forward into the center and asked Jesus, "Have you no answer

LUKE 22:54–71

Then they arrested him and led him away and took him to the house of the high priest. And Peter followed at a distance. And they kindled a fire in the middle of the courtyard and sat about it, and Peter sat down among them. A maid saw him sitting by the fire and looked at him and said, "This man was with him too." But he denied it, and said, "I do not know him." Shortly after, a man saw him and said, "You are one of them too!" But Peter said, "I am not!" About an hour later, another man insisted, "This man was certainly with him too, for he is a Galilean!" But Peter said, "I do not know what you mean." And immediately, just as he spoke, a cock crowed. And the Master turned and looked at Peter, and Peter remembered the words the Master had said to him—"Before the cock crows today, you will

on your oath, by the living God, tell us whether you are the Christ, the son of God." Jesus said to him, "It is true. But I tell you you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!" Then the high priest tore his clothing and said, "He has uttered blasphemy! What do we want of witnesses now? Here you have heard his blasphemy! What is your decision?" They answered, "He deserves death." Then they spat in his face and struck him, and others slapped him, saying, "Show us you are a prophet, you Christ! Who was it that struck you?" Now Peter was sitting outside in the courtyard, and a maid came up to him, and said, "You were with Jesus the Galilean, too!" But he denied it before them all, and said, "I do not know what you mean." And he went out into the gateway, and another maid saw him, and said to the men there, "This fellow was with Jesus the Nazarene!" He denied it again, with an oath, and said, "I do not know the man!" A little while after the bystanders came up to Peter and said, "You are certainly one of them too, for your accent shows it!" Then he started to swear with the strongest oaths, "I do not know the man!" And at that moment a cock crowed. And Peter remembered Jesus' words when he had said, "Before a cock crows, you will disown me three times!" And to make? What about their evidence against you?" But Jesus was silent and made no answer. The high priest again questioned him and said to him, "Are you the Christ, the son of the Blessed One?" But Jesus said, "I am! and you will all see the Son of Man seated at the right hand of the Almighty and coming in the clouds of the sky!" Then the high priest tore his clothing, and said, "What do we want of witnesses now? Did you hear his blasphemy? What is your decision?" And they all condemned him as deserving to be put to death. And some started to spit at him and to blindfold him and strike him, and say to him, "Now show that you are a prophet!" And the attendants slapped him as they took charge of him. While Peter was down in the courtyard, one of the high priest's maids came up, and seeing Peter warming himself, she looked at him and said, "You were with this Jesus of Nazareth too!" But he denied it, saying, "I do not know or understand what you mean." He went out into the gateway. And the maid saw him there and began again to tell the bystanders, "This fellow is one of them!" But he denied it again. And again a little while after, the bystanders said to Peter, "You certainly are one of them, for you are a Galilean!" But he began to swear with the strongest oaths, "I do not know this man that you are talking about!" At that moment for the second time a cock disown me three times!" And he went outside and wept bitterly. The men who had Jesus in custody flogged him and made sport of him, and they blindfolded him, and asked him, "Show that you are a prophet! Who was it that struck you?" And they said many other abusive things to him. As soon as it was day, the elders of the people and the high priests and scribes assembled, and brought him before their council, and said to him, "If you are the Christ, tell us so." But he said to them, "If I tell you, you will not believe me, and if I ask you a question, you will not answer me. But from this time on, the Son of Man will be seated at the right hand of God Almighty!" And they all said, "Are you the Son of God then?" And he said to them, "I am, as you say!" Then they said, "What do we want of testimony now? We have heard it ourselves from his own mouth!"

he went outside and wept bitterly.

When it was morning, all the high priests and elders of the people held a consultation about Jesus, with a view to putting him to death. And they bound him and led him away and handed him over to Pilate the governor. Then Judas who had betrayed him, when he saw that he had been condemned, in his remorse brought back the thirty silver pieces to the high priests and elders, and said, "I did wrong when I handed an innocent man over to death!" They said, "What is that to us? You see to it yourself." And he threw down the silver and left the Temple and went off and hung himself. The high priests gathered up the money, and they said, "It is not legal to put this into the Temple treasury, for it is blood money." So after consultation they bought with it the Potter's Field as a burial ground for strangers. For this reason that piece of ground has ever since been called the Field of Blood. So the words spoken by the prophet Jeremiah were fulfilled: "They took the thirty silver pieces, the price of the one whose price had been fixed, on whom some of the Israelites had set a price, and gave them for the Potter's Field as the Lord directed me."

crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will disown me three times!" And at that, he wept aloud.

§102. PILATE SACRIFICES JESUS TO POPULAR CLAMOR

MATTHEW 27:11–31

Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus said, "Yes." And while the high priests and elders were making their charges against him, he made no answer. Then Pilate said to him, "Do you not hear what evidence they are bringing against you?" And he made him no reply to even a single accusation, so that the governor was greatly surprised. Now at festival time the governor was accustomed to release for the people any prisoner whom they chose, and at this time there was a notorious prisoner named Barabbas. So when they gathered to ask this, Pilate said to them, "Which one do you want me to release for you, Barabbas, or Jesus, the so-called Christ?" For he knew that they had handed him over to him out of envy. Now while he was on the bench his wife sent to him to say, "Do not have anything to do with that upright man, for I have just had a painful experience in a dream about him." But the chief priests and the elders prevailed on the crowd to ask for Barabbas, and to have Jesus put to death. And the governor answered. "Which of the two do you want me to release for you?" They said, "Barabbas!" Pilate said to them, "Then what am I to do with Jesus, the so-called Christ?" They all said, "Have him crucified!"

MARK 15:1–20

As soon as it was daylight, the high priests held a consultation with the elders and scribes, and they and the whole council bound Jesus and took him away and handed him over to Pilate. Pilate asked him, "Are you the king of the Jews?" He answered, "Yes." And the high priests kept heaping accusations upon him. But Pilate again asked him, "Have you no answer to make? See what charges they are making against you." But Jesus made no further answer at all, so that Pilate wondered. Now at festival time he used to set free for them one prisoner, whom they petitioned for. There was in prison a man called Barabbas, among some revolutionaries who in their outbreak had committed murder. And a crowd of people came up and started to ask him for the usual favor. Pilate asked them, "Do you want me to set the king of the Jews free for you?" For he knew that the high priests had handed him over to him out of envy. But the high priests stirred up the crowd to get him to set Barabbas free for them instead. And Pilate again said to them, "Then what shall I do with the man you call the king of the Jews?" They shouted back, "Crucify him!" And Pilate said to them, "Why, what has he done that is wrong?" But they shouted all the louder, "Crucify him!" And as Pilate wanted to satisfy the crowd, he set

LUKE 23:1–25

Then they arose in a body and took him to Pilate, and they made this charge against him: "Here is a man whom we have found misleading our nation, and forbidding the payment of taxes to the emperor, and claiming to be an anointed king himself." And Pilate asked him, "Are you the king of the Jews?" He answered, "Yes." And Pilate said to the high priests and the crowd, "I cannot find anything criminal about this man." But they persisted and said, "He is stirring up the people all over Judea by his teaching. He began in Galilee and he has come here." When Pilate heard this, he asked if the man were a Galilean, and learning that he belonged to Herod's jurisdiction, he turned him over to Herod, for Herod was in Jerusalem at that time. When Herod saw Jesus he was delighted, for he had wanted for a long time to see him, because he had heard about him and he hoped to see some wonder done by him. And he questioned him at some length, but he made him no answer. Meanwhile the high priests and the scribes stood by and vehemently accused him. And Herod and his guards made light of him and ridiculed him, and they put a gorgeous robe on him and sent him back to Pilate. And Herod and Pilate became friends that day, for they had been at enmity before. Pilate summoned the high priests and the

He said, "Why, what has he done that is wrong?" But they shouted all the louder, "Have him crucified!" When Pilate saw that he was gaining nothing but that a riot was beginning instead, he took some water and washed his hands in the presence of the crowd, saying, "I am not responsible for this man's death; you must see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released Barabbas for them, and he had Jesus flogged and handed him over to be crucified. Then the governor's soldiers took Jesus into the barracks, and got the whole battalion together about him. And they stripped him and put a red cloak on him, and made a wreath of thorns and put it on his head, and they put a stick in his hand, and knelt down before him in mockery, saying, "Long live the king of the Jews!" And they spat at him, and took the stick and struck him on the head. And when they had finished making sport of him, they took off the cloak, and put his own clothes on him, and led him away to be crucified.

Barabbas free for them, and after having Jesus flogged handed him over to be crucified. Then the soldiers took him inside the courtyard, that is, of the governor's residence, and they called the whole battalion together. And they dressed him up in a purple cloak, and made a wreath of thorns and crowned him with it, and they began to acclaim him, "Long live the king of the Jews!" And they struck him on the head with a stick and spat at him, and they knelt down and did homage to him. When they had finished making sport of him, they took off the purple cloak and put his own clothes on him. Then they took him out of the city to crucify him.

leading members of the council and the people, and said to them, "You brought this man before me charged with misleading the people, and here I have examined him before you and not found him guilty of any of the things that you accuse him of. Neither has Herod, for he has sent him back to us. You see he has done nothing to call for his death. So I will teach him a lesson and let him go." But they all shouted out, "Kill him, and release Barabbas for us!" (He was a man who had been put in prison for a riot that had taken place in the city and for murder.) But Pilate wanted to let Jesus go, and he called out to them again. But they kept on shouting, "Crucify him! Crucify him!" And he said to them a third time, "Why, what has he done that is wrong? For I have found nothing about him to call for his death. So I will teach him a lesson and let him go." But they persisted with loud outcries in demanding that he be crucified, and their shouting won. And Pilate pronounced sentence that what they asked for should be done. He released the man they asked for, who had been put in prison for riot and murder, and handed Jesus over to their will.

§103. JESUS IS EXECUTED AS A POLITICAL OFFENDER

MATTHEW 27:32–56

As they went out of the city they came upon a Cyrenian named Simon, and they forced him to carry Jesus' cross. When they came to a place called Golgotha, which means the Place of the Skull, they offered him a drink of wine mixed with gall, and when he tasted it he would not drink it. And they crucified him and divided up his clothes among them by drawing lots, and sat down there to keep watch of him. They put above his head the charge against him, which read, "This is Jesus, the king of the Jews." There were two robbers crucified with him at the time, one at his right and one at his left. And the passers-by jeered at him, shaking their heads and saying, "You who would tear down the sanctuary, and build one in three days, save yourself! If you are the Son of God, come down from the cross!" And the high priests, too, made sport of him with the scribes and elders, and said, "He saved others, but he cannot save himself! He is King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him if he cares for him, for he said he was God's son." Even the robbers who were crucified with him abused him in the same way. Now from noon there was darkness over the whole country until three o'clock. And about three, Jesus called out loudly, "Eloi, Eloi, lema sabachthani?"

MARK 15:21–41

And they forced a passer-by, who was coming in from the country, to carry his cross—one Simon, a Cyrenian, the father of Alexander and Rufus. And they took him to the place called Golgotha, which means the Place of the Skull. They offered him drugged wine, but he would not take it. Then they crucified him, and divided up his clothes, drawing lots for them to see what each of them should have. It was nine in the morning when they crucified him. And the notice of the charge against him read, "The king of the Jews." They crucified two robbers along with him, one at his right and one at his left. And the passers-by jeered at him, shaking their heads and saying, "Aha! you who would tear down the sanctuary and build one in three days! Come down from the cross and save yourself!" The high priests too made sport of him to one another with the scribes and said, "He saved others, but he cannot save himself! Let this Christ, the king of Israel, come down from the cross now, so that we may see it and believe!" And the men who were crucified with him abused him. At noon darkness spread over the whole country, and lasted until three in the afternoon. And at three o'clock Jesus called out loudly, "Eloi, Eloi, lama sabachthani?' which means "My, God, my God, why have you for-

LUKE 23:26–49

As they led Jesus away, they seized a man named Simon, from Cyrene, who was coming in from the country, and put the cross on his back, for him to carry behind Jesus. He was followed by a great crowd of the people and of women who were beating their breasts and lamenting him. But Jesus turned to them and said, "Women of Jerusalem, do not weep for me but weep for yourselves and for your children, for a time is coming when they will say, 'Happy are the childless women, and those who have never borne or nursed children!' Then people will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us up!' For if this is what they do when the wood is green, what will happen when it is dry?" Two criminals were also led out to execution with him. When they reached the place called the Skull, they crucified him there, with the criminals one at his right and one at his left. And they divided up his clothes among them by drawing lots for them, while the people stood looking on. Even the leading councilors jeered at him, and said, "He has saved others, let him save himself, if he is really God's Christ, his Chosen One!" The soldiers also made sport of him, coming up and offering him sour wine, saying, "If you are the king of the Jews, save yourself!" For there was a notice above his head,

that is, "My God! My God! Why have you forsaken me?" Some of the bystanders when they heard it said, "The man is calling for Elijah!" And one of them ran off at once and got a sponge and soaked it in sour wine and put it on the end of a stick and held it up to him to drink. But the others said, "Let us see whether Elijah will come to save him." But Jesus cried out again loudly, and gave up his spirit. And at once the curtain of the sanctuary was torn in two from top to bottom. The earth shook, the rocks split, the tombs opened, and many of the saints who had fallen asleep rose and left their tombs and after his resurrection went into the holy city and showed themselves to many people. And the captain and the men with him who were watching Jesus, when they saw the earthquake and all that was happening, said, "He surely must have been a son of God!" There were several women there watching from a distance who had followed Jesus from Galilee to wait upon him, among them Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

saken me?" Some of the bystanders, when they heard it, said, "See! He is calling for Elijah!" One man ran off and soaked a sponge in common wine, and put it on the end of a stick and held it up to him to drink, saying, "Let us see whether Elijah does come to take him down!" But Jesus gave a loud cry, and expired. And the curtain of the sanctuary was torn in two, from top to bottom. And when the captain who stood facing him saw how he expired he said, "This man was certainly a son of God!" There were some women also watching from a distance, among them Mary of Magdala, Mary the mother of the younger James and of Joses, and Salome, who used to accompany him and wait on him when he was in Galilee—besides many other women who had come up to Jerusalem with him.

"This is the king of the Jews!" One of the criminals who were hanging there, abused him, saying, "Are you not the Christ? Save yourself and us too!" But the other reproved him and said, "Have you no fear even of God when you are suffering the same penalty? And we are suffering it justly, for we are only getting our deserts, but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom!" And he said to him, "I tell you, you will be in Paradise with me today!" It was now about noon, and darkness came over the whole country, and lasted until three in the afternoon, as the sun was in eclipse. And the curtain before the sanctuary was torn in two. Then Jesus gave a loud cry, and said, "Father, I intrust my spirit to your hands!" With these words he expired. When the captain saw what had happened he praised God, and said, "This man was really innocent!" And all the crowds that had collected for the sight, when they saw what happened, returned to the city beating their breasts. And all his acquaintances and the women who had come with him from Galilee, stood at a distance looking on.

§104. JESUS IS BURIED AS THE DISCIPLES SCATTER

MATTHEW 27:57–66

In the evening a rich man named Joseph, from Arimathea, who had himself been a disciple of Jesus, came. He went to Pilate and asked him for Jesus' body. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a piece of clean linen, and laid it in a new tomb that belonged to him, that he had cut in the rock, and he rolled a great stone over the doorway of the tomb, and went away. And Mary of Magdala and the other Mary remained there, sitting before the tomb. On the next day, that is, the day after the Preparation Day, the high priests and Pharisees went in a body to Pilate and said, "Sir, we remember that when this impostor was alive he said, 'After three days I will rise again!' Give orders, therefore, to have the tomb closely guarded till the third day, so that his disciples cannot come and steal him, and then tell the people that he is risen from the dead and that delusion be worse than the other was." Pilate said to them, "Take a guard of soldiers, and go and make it as secure as you can." And they went and set the guard and put a seal on the stone.

MARK 15:42–47

Although it was now evening, yet since it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a highly respected member of the council, who was himself living in expectation of the reign of God, made bold to go to Pilate and ask for Jesus' body. Pilate wondered whether he was dead already, and he sent for the captain and asked whether he was dead yet, and when he learned from the captain that he was, he gave Joseph permission to take the body. And he bought a linen sheet and took him down from the cross and wrapped him in the sheet, and laid him in a tomb that had been hewn out of the rock, and rolled a stone against the doorway of the tomb. And Mary of Magdala and Mary, Joses' mother, were looking on and saw where he was put.

LUKE 23:50–56*a*

Now there was a man named Joseph, a member of the council, a good and upright man, who had not voted for the plan or action of the council. He came from the Jewish town of Arimathea and lived in expectation of the Kingdom of God. He went to Pilate and asked for Jesus' body. Then he took it down from the cross and wrapped it in linen and laid it in a tomb hewn in the rock, where no one had yet been laid. It was the Preparation Day, and the Sabbath was just beginning. The women who had followed Jesus from Galilee followed and saw the tomb and how his body was put there. Then they went home, and prepared spices and perfumes.

PART VIII

THE RESURRECTION

§105. THE RESURRECTION MORNING

MATTHEW 28:1–15

After the Sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb. And there was a great earthquake. For an angel of the Lord came down from heaven and went and rolled the stone back and sat upon it. His appearance was like lightning and his clothing was as white as snow. The men on guard trembled with fear of him, and became like dead men. And the angel said to the women, "You need not be afraid. I know that you are looking for Jesus who was crucified. He is not here, he has risen, as he said he would do. Come and see the place where he was lying. Now go quickly and tell his disciples, 'He has risen from the dead, and is going back to Galilee before you. You will see him there.' Now I have given you my message." And they hurried away from the tomb frightened and yet overjoyed and ran to tell the news to his disciples. And Jesus himself met them, and said, "Good morning!" And they went up to him and clasped his feet, and bowed to the ground before him. Jesus said to them, "You need not be afraid. Go and tell my brothers to go to Gali-

MARK 16:1–8 [9–11]

When the Sabbath was over, Mary of Magdala, Mary, James's mother, and Salome bought spices, in order to go and anoint him. Then very early on the first day of the week they went to the tomb, when the sun had just risen. And they said to one another, "Who will roll the stone back from the doorway of the tomb for us?" And they looked up and saw that the stone had been rolled back, for it was very large. And when they went into the tomb they saw a young man in a white robe sitting at the right, and they were utterly amazed. But he said to them, "You must not be amazed. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! This is where they laid him. But go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there, just as he told you.'" And they fled out of the tomb, for they were all trembling and bewildered, and they said nothing about it to anyone, for they were afraid to do so.

But they reported briefly to Peter and his companions all they had been told. And afterward Jesus himself sent out by them from

LUKE 23:56*b*—24:12

On the Sabbath they rested in obedience to the commandment, but on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. But they found the stone rolled back from the tomb, and when they went inside they could not find the body. They were in great perplexity over this, when suddenly two men in dazzling clothing stood beside them. The women were frightened and bowed their faces to the ground, but the men said to them, "Why do you look among the dead for him who is alive? Remember what he told you when he was still in Galilee, when he said that the Son of Man must be handed over to wicked men and be crucified and rise again on the third day." Then they remembered his words, and they went back from the tomb and told all this to the eleven and all the rest. They were Mary of Magdala and Joanna and Mary, James's mother; and the other women also told this to the apostles. But the story seemed to them to be nonsense and they would not believe them.

lee and they will see me there." While they were on their way, some of the guard went into the city and reported to the high priests all that had happened. And they got together and consulted with the elders, and gave the soldiers a large sum of money, and said to them, "Tell people that his disciples came in the night and stole him away while you were asleep. And if news of it reaches the governor, we will satisfy him, and see that you do not get into trouble.' So they took the money and did as they were told. And this story has been current among the Jews ever since.

the east to the west the sacred and incorruptible message of eternal salvation. Now after he had risen, early on the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven evil spirits. She went and told it to his old companions, while they were mourning and weeping. When they heard that he was alive and that she had seen him, they would not believe it.

§106. JESUS APPEARS TO HIS DISCIPLES AT EMMAUS

MARK 16:12, 13

Afterward he showed himself in a different form to two of them as they were walking along, on their way into the country. They went back and told the rest, but they would not believe them.

LUKE 24:13–35

That same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and they were talking together about all these things that had happened. And as they were talking and discussing them, Jesus himself came up and went with them, but they were prevented from recognizing him. And he said to them, "What is all this that you are discussing with each other on your way?" They stopped sadly, and one of them named Cleopas said to him, "Are you the only visitor to Jerusalem who does not know what has happened there lately?" And he said, "What is it?" They said to him, "About Jesus of Nazareth, who in the eyes of God and of all the people was a

prophet mighty in deed and word, and how the high priests and our leading men gave him up to be sentenced to death, and had him crucified. But we were hoping that he was to be the deliverer of Israel. Why, besides all this, it is three days since it happened. But some women of our number have astounded us. They went to the tomb early this morning and could not find his body, but came back and said that they had actually seen a vision of angels who said that he was alive. Then some of our party went to the tomb and found things just as the women had said, but they did not see him." Then he said to them, "How foolish you are and how slow to believe all that the prophets have said! Did not the Christ have to suffer thus before entering upon his glory?" And he began with Moses and all the prophets and explained to them the passages all through the Scriptures that referred to himself. When they reached the village to which they were going, he acted as though he were going on, but they urged him not to, and said, "Stay with us, for it is getting toward evening, and the day is nearly over." So he went in to stay with them. And when he took his place with them at table, he took the bread and blessed it and broke it in pieces and handed it to them. Then their eyes were opened and they knew him, and he vanished from them. And they said to each other, "Did

not our hearts glow when he was talking to us on the road, and was explaining the Scriptures to us?" And they got up immediately and went back to Jerusalem and found the eleven and their party all together, and learned from them that the Master had really risen and had been seen by Simon. And they told what had happened on the road, and how they had known him when he broke the bread in pieces.

§107. JESUS APPEARS TO THE TEN DISCIPLES IN JERUSALEM

MARK 16:14

Still later he appeared to the Eleven themselves when they were at table, and reproached them for their obstinacy and want of faith, because they had not believed those who had seen him after he had been raised from the dead.

LUKE 24:36–43

While they were still talking of these things, he himself stood among them. They were startled and panic stricken, and thought they saw a ghost. But he said to them, "Why are you so disturbed, and why do doubts arise in your minds? Look at my hands and feet, for it is I myself! Feel of me and see, for a ghost has not flesh and bones, as you see I have." But they could not yet believe it for sheer joy and they were amazed. And he said to them, "Have you anything here to eat?" And they gave him a piece of broiled fish, and he took it and ate it before their eyes.

§108. JESUS APPEARS TO THE ELEVEN DISCIPLES ON A MOUNTAIN IN GALILEE

MATTHEW 28:16–20

And the eleven disciples went to Galilee to the mountain to which Jesus had directed them. There they saw him and bowed down

MARK 16:15–18

And he said to them, "Go to the whole world and proclaim the good news to all the creation. He who believes it and is baptized will be

before him, though some were in doubt about it. And Jesus came up to them and said, "Full authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the holy Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age."

saved, but he who does not believe it will be condemned. And signs like these will attend those who believe: with my name they will drive out demons; they will speak in foreign tongues; they will take snakes in their hands, and if they drink poison it will not hurt them; they will lay their hands on the sick, and they will get well."

§109. JESUS ASCENDS TO HEAVEN

MARK 16:19, 20

So the Lord Jesus, after he had spoken to them, was caught up into heaven and took his seat at God's right hand. And they went out and preached everywhere, while the Lord worked with them and confirmed their message by the signs that attended it.

LUKE 24:44–53

Then he said to them, "This is what I told you when I was still with you—that everything that is written about me in the Law of Moses and the Prophets and the Psalms must come true." Then he opened their minds to the understanding of the Scriptures, and said to them, "The Scriptures said that the Christ should suffer as he has done, and rise from the dead on the third day, and that repentance leading to the forgiveness of sins should be preached to all the heathen in his name. You are to be witnesses to all this, beginning at Jerusalem. And I will send down upon you what my Father has promised. Wait here in the city until you are clothed with power from on high." And he led them out as far as Bethany. Then he lifted up his hands and blessed them. And as he was blessing them, he parted from them. And they went back with great joy to Jerusalem, and were constantly in the Temple, blessing God.

BOOK II

THE CHRIST INTERPRETED BY CHRISTIAN EXPERIENCE

§110. THE NEW INTERPRETATION OF THE CHRIST

JOHN 1:1–18

In the beginning the Word existed. The Word was with God, and the Word was divine. It was he that was with God in the beginning. Everything came into existence through him, and apart from him nothing came to be. It was by him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out. There appeared a man by the name of John, with a message from God. He came to give testimony, to testify to the light, so that everyone might come to believe in it through him. He was not the light; he came to testify to the light. The real light, which sheds light upon everyone, was just coming into the world. He came into the world, and though the world came into existence through him, the world did not recognize him. He came to his home, and his own family did not welcome him. But to all who did receive him and believe in him he gave the right to become children of God, owing their birth not to nature nor to any human or physical impulse, but to God. So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only son receives from his father. (John testified to him and cried out —for it was he who said it—"He who was to come after me is now ahead of me, for he existed before me!") For from his abundance we have all had a share, and received blessing after blessing. For while the Law was given through Moses, blessing and truth came to us through Jesus Christ. No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that has made him known.

§111. THE SUPERIORITY OF JESUS TO JOHN THE BAPTIST

JOHN 1:19–28

Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who he was. He admitted—he made no attempt to deny it—he admitted that he was not the Christ. Then they asked him, "What are you then? Are you Elijah?" He said, "No, I am not." "Are you the Prophet?" He answered, "No." Then they said to him, "Who are you? We must have some answer to give those who sent us here. What have you to say for yourself?" He said, "I am a voice of one shouting in the desert, 'Straighten the Lord's way!' as the prophet Isaiah said." Now the messengers were Pharisees. And they asked him, "Then

why are you baptizing people, if you are not the Christ, nor Elijah, nor the Prophet?" "I am only baptizing in water," John answered, "But someone is standing among you of whom you do not know. He is to come after me, and I am not worthy to undo his shoe!" This took place at Bethany, on the farther side of the Jordan, where John was baptizing.

§112. THE SACRIFICIAL MEANING OF JESUS' LIFE

JOHN 1:29–34

The next day he saw Jesus coming toward him, and he said, "There is God's lamb, who is to remove the world's sin! This is the man of whom I spoke when I said, 'After me there is coming a man who is even now ahead of me, for he existed before me.' I did not know him, but it is in order that he may be made known to Israel that I have come and baptized people in water." And John gave this testimony: "I saw the Spirit come down from heaven like a dove, and it remained upon him. I did not know him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, is the one who is to baptize in the holy Spirit.' And I did see it, and I testify that he is the Son of God."

§113. THE BEGINNINGS OF FAITH

JOHN 1:35–51

Again the next day John was standing with two of his disciples, and looking at Jesus as he passed, he said, "There is God's lamb!" The two disciples heard him say this, and they followed Jesus. But Jesus turned, and seeing them following him he said, "What do you want?" They said to him, "Rabbi"—that is to say, Master—"Where are you staying?" He said to them, "Come and you will see." So they went and saw where he was staying, and they spent the rest of the day with him. It was about four in the afternoon. Andrew, Simon Peter's brother, was one of the two who heard what John said and followed Jesus. Andrew immediately sought out his own brother Simon and said to him, "We have found the Messiah!"—that is to say, the Christ. He took him to Jesus. Jesus looked at him and said, "You are Simon, son of John. You shall be called Cephas"—that is, Peter, which means rock. The next day Jesus determined to leave for Galilee. And he sought out Philip and said to him, "Come with me." Now Philip came from Bethsaida, the town of Andrew and Peter. Philip sought out Nathanael, and said to him, "We have found the one about whom Moses wrote in the Law and about whom the prophets wrote; it is Jesus, the son of Joseph, who comes from Nazareth!" Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see!" Jesus saw Nathanael coming toward him, and he said of him, "Here is really an Israelite without any deceit in him!" Nathanael said to him, "How do you know me?" Jesus answered, "While you were still under that fig tree, before Philip called you I saw you." Nathanael answered, "Master,

you are the Son of God! You are king of Israel!" Jesus answered, "Do you believe in me because I told you that I had seen you under that fig tree? You will see greater things than that!" And he said to him, "I tell you all, you will see heaven opened and God's angels going up, and coming down to the Son of Man!"

§114. THE MESSIANIC GLORY IN SERVICE

JOHN 2:1–12

Two days later there was a wedding at Cana in Galilee, and Jesus' mother was present. Jesus and his disciples were also invited to the wedding. The wine gave out, and Jesus' mother said to him, "They have no more wine!" Jesus said to her, "Do not try to direct me. It is not yet time for me to act." His mother said to the servants, "Do whatever he tells you." Now there were six stone water jars standing there, for the ceremonial purification practiced by the Jews, each large enough to hold twenty or thirty gallons. Jesus said to them, "Fill these jars with water." So they filled them full. And he said to them, "Now draw some out and take it to the master of the feast." And they did so. When the master of the feast tasted the water which had now turned into wine, without knowing where it had come from—though the servants who had drawn the water knew—he called the bridegroom and said to him, "Everyone else serves his good wine first, and his poorer wine after people have drunk deeply, but you have kept back your good wine till now!" This, the first of the signs of his mission, Jesus showed at Cana in Galilee. By it he showed his greatness, and his disciples believed in him. After this Jesus went down to Capernaum with his mother, his brothers, and his disciples, and they stayed there for a few days.

§115. THE AUTHORITY OF THE CHRIST

JOHN 2:13–22

Now the Jewish Passover was approaching, and Jesus went up to Jerusalem. In the Temple he found the dealers in cattle, sheep, and pigeons, and the money-changers sitting at their tables. And he made a lash out of rope, and drove them all, sheep and cattle, out of the Temple, and scattered the money-changers' coins on the ground, and overturned their tables. And he said to the pigeon-dealers, "Take these things away! Do not turn my Father's house into a market!" His disciples remembered that the Scriptures said, "My zeal for your house will consume me!" Then the Jews addressed him and said, "What sign have you to show us, for acting in this way?" Jesus answered, "Destroy this sanctuary, and I will raise it in three days!" The Jews said, "It has taken forty-six years to build this sanctuary, and are you going to raise it in three days?" But he was speaking of his body as the sanctuary. So afterward when he had risen from the dead, his disciples remembered that he had said this, and they believed the passage of Scripture and what Jesus had said.

§116. THE SPIRITUAL MEANING OF THE MESSIAH'S WORK

JOHN 2:23—3:21

Now when he was at Jerusalem, at the Passover Festival, many, when they saw the signs that he showed, came to believe in him. But Jesus on his part would not trust himself to them, for he knew them all, and had no need of anybody's evidence about men, for he knew well what was in their hearts. Among the Pharisees there was a man named Nicodemus, a leader among the Jews. This man went to Jesus one night, and said to him, "Master, we know that you are a teacher who has come from God, for no one can show the signs that you do, unless God is with him." Jesus answered him, "I tell you, no one can see the Kingdom of God unless he is born over again from above!" Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and be born?" Jesus answered, "I tell you, if a man does not owe his birth to water and spirit, he cannot get into the Kingdom of God. Whatever owes its birth to the physical is physical, and whatever owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you must be born over again from above. The wind blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. That is the way with everyone who owes his birth to the Spirit." Nicodemus said to him, "How can that be?" Jesus answered, "Are you the teacher of Israel and yet ignorant of this? I tell you, we know what we are talking about and we have seen the things we testify to, yet you all reject our testimony. If you will not believe the earthly things that I have told you, how can you believe the heavenly things I have to tell? Yet no one has gone up into heaven except the Son of Man who came down from heaven. And just as Moses in the desert lifted the serpent up in the air, the Son of Man must be lifted up, so that everyone who believes in him may have eternal life." For God loved the world so much that he gave his only Son, so that no one who believes in him should be lost, but that they should all have eternal life. For God did not send his Son into the world to pass judgment upon the world, but that through him the world might be saved. No one who believes in him has to come up for judgment. Anyone who does not believe stands condemned already, for not believing in God's only Son. And the basis of the judgment is this, that the light has come into the world, and yet, because their actions were wicked, men have loved the darkness more than the light. For everyone who does wrong hates the light and will not come to it, for fear his actions will be exposed. But everyone who is living the truth will come to the light, to show that his actions have been performed in dependence upon God.

§117. THE SUPREMACY OF THE CHRIST

JOHN 3:22–36

After this Jesus went into the country of Judea with his disciples, and stayed there with them and baptized. John too was baptizing at Aenon, near Salim, for there was plenty of water there, and people came

there and were baptized. For John had not yet been put in prison. So a discussion arose between John's disciples and a man from Judea, about purification. And they went to John and said to him, "Master, the man who was with you across the Jordan, and to whom you yourself gave testimony, is baptizing, and everybody is going to him." John answered, "A man cannot get anything unless it is given to him from heaven. You will bear me witness that I said, 'I am not the Christ; I have been sent in advance of him.' It is the bridegroom who has the bride; but the bridegroom's friend who stands outside and listens for his voice is very glad when he hears the bridegroom speak. So this happiness of mine is now complete. He must grow greater and greater, but I less and less." He who comes from above is above all others. A son of earth belongs to earth and speaks of earth. He who comes from heaven is above all others. It is to what he has seen and heard that he gives testimony, and yet no one accepts his testimony. Whoever does accept it has thereby acknowledged that God is true. For he whom God has sent speaks God's words, for God gives him his Spirit without measure. The Father loves his Son, and has put everything in his hands. Whoever believes in the Son possesses eternal life, but whoever disobeys the Son will not experience life, but will remain under the anger of God.

§118. THE WITHDRAWAL TO GALILEE

JOHN 4:1–3

So when the Lord learned that the Pharisees had been told that he was gaining and baptizing more disciples than John—though it was not Jesus himself who baptized them, but his disciples—he left Judea and went back again to Galilee.

§119. THE MESSIAH AS A REVEALER OF SIN

JOHN 4:4–42

Now he had to pass through Samaria. So he came to a town in Samaria called Sychar, near the field that Jacob gave to his son Joseph, and Jacob's spring was there. So Jesus, tired with his journey, sat down just as he was by the spring. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." For his disciples had gone into the town to buy some food. So the Samaritan woman said to him, "How is it that a Jew like you asks a Samaritan woman like me for a drink?" For Jews have nothing to do with Samaritans. Jesus answered, "If you knew what God has to give, and who it is that said to you, 'Give me a drink,' you would have asked him, and he would have given you living water." She said to him, "You have nothing to draw water with, sir, and the well is deep. Where can you get your living water? Are you a greater man than our forefather Jacob, who gave us this well, and drank from it himself, with his sons and his flocks?" Jesus answered, "Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I will give him will never be thirsty, but the water that I will give him will become a spring of water within him, bubbling up for eternal life." The woman said to him, "Give me this water, sir, so that I may never be thirsty, nor

have to come all this way to draw water." He said to her, "Go and call your husband and come back here." The woman answered, "I have no husband." Jesus said to her, "You are right when you say you have no husband, for you have had five husbands and the man you are now living with is not your husband. What you say is true." The woman said to him, "I see that you are a prophet, sir. Our forefathers worshiped God on this mountain, and yet you Jews say that the place where people must worship God is at Jerusalem." Jesus said to her, "Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship something you know nothing about; we know what we worship, for salvation comes from the Jews. But a time is coming —it is already here! —when the true worshipers will worship the Father in spirit and sincerity, for the Father wants such worshipers. God is spirit, and his worshipers must worship him in spirit and in sincerity." The woman said to him, "I know that the Messiah is coming—he who is called the Christ. When he comes, he will tell us everything!" Jesus said to her, "I who am talking to you am he!" Just then his disciples came back, and they were surprised to find him talking with a woman, yet no one of them asked him what he wanted or why he was talking with her. So the woman left her pitcher and went back to the town, and said to the people, "Come, here is a man who has told me everything I ever did! Do you suppose he is the Christ?" The people went out of the town to see him. Meanwhile the disciples urged him, saying, "Master, eat something." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Do you suppose that someone has brought him something to eat?" Jesus said to them, "My food is doing the will of him who sent me, and finishing his work. Are you not saying, 'Four months more and the harvest will come'? Look, I tell you! Raise your eyes and see the fields, for they are white for harvesting. The reaper is already being paid and gathering the harvest for eternal life, so that the sower may be glad with the reaper. For here the saying holds good, 'One sows, another reaps.' I have sent you to reap a harvest on which you have not worked. Other men have worked and you have profited by their work." Many of the Samaritans in that town came to believe in him because of the testimony the woman gave when she said, "He has told me everything I ever did!" So when the Samaritans came to Jesus, they asked him to stay with them, and he did stay there two days. And a great many more believed because of what he said, and they said to the woman, "It is no longer because of your statement that we believe, for we have heard him ourselves, and we know that he is really the Savior of the world."

§120. THE MESSIAH AS A REVEALER OF GOD

JOHN, CHAPTER 5

After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem near the Sheep-gate a pool called in Hebrew Bethzatha, which has five colonnades. In these there used to lie a

great number of people who were sick, blind, lame, or paralyzed. There was one man there who had been sick for thirty-eight years. Jesus saw him lying there, and finding that he had been in this condition for a long time, he said to him, "Do you want to get well?" The sick man answered, "I have nobody, sir, to put me into the pool when the water stirs, but while I am getting down someone else steps in ahead of me." Jesus said to him, "Get up, pick up your mat, and walk!" And the man was immediately cured, and he picked up his mat and walked. Now it was the Sabbath. So the Jews said to the man who had been cured, "It is the Sabbath, and it is against the Law for you to carry your mat." But he answered, "The man who cured me said to me. 'Pick up your mat and walk.' " They asked him, "Who was it that said to you, 'Pick it up and walk'?" But the man who had been cured did not know who it was, for as there was a crowd there, Jesus had left the place. Afterward Jesus found him in the Temple, and said to him, "See! You are well again. Give up sin, or something worse may happen to you." The man went and told the Jews that it was Jesus who had cured him. This was why the Jews used to persecute Jesus, because he did things like this on the Sabbath. But he answered them, "My Father is still at work, and I work too." On account of this the Jews were all the more eager to kill him, because he not only broke the Sabbath but actually called God his Father, thus putting himself on an equality with God. So Jesus answered them, "I tell you, the Son cannot do anything of his own accord, unless he sees the Father doing it. For whatever the Father does, the Son also does. For the Father loves the Son and lets him see everything that he himself is doing, and he will let him see greater deeds than these, to make you wonder. For just as the Father awakens the dead and makes them come to life, the Son makes anyone whom he chooses come to life. For the Father passes judgment on no one, but he has committed the judgment entirely to the Son, so that all men may honor the Son just as much as they honor the Father. Whoever refuses to honor the Son refuses to honor the Father who sent him. I tell you, whoever listens to my message and believes him who has sent me, possesses eternal life, and will not come to judgment, but has already passed out of death into life. I tell you, the time is coming—it is here already!—when those who are dead will listen to the voice of the Son of God, and those who listen to it will live. For just as the Father is self-existent, he has given self-existence to the Son, and he has given him the authority to act as judge, because he is a son of man. Do not be surprised at this, for the time is coming when all who are in their graves will listen to his voice, and those who have done right will come out to resurrection and life, and those who have done wrong, to resurrection and judgment. I cannot do anything of my own accord. I pass judgment just as I am told to do, and my judgment is just, for I am not seeking to do what I please, but what pleases him who has sent me. "If I testify to myself, my testimony is not true. It is someone else who testifies to me, and I know that the testimony that he gives about me is true. You yourselves sent to John, and he testified to the truth. But the testimony that I accept is not from any man; I am only saying this that you may be saved. He was the

lamp that burned and shone, and you were ready to be gladdened for a while by his light. But I have higher testimony than John's, for the things that my Father has intrusted to me to accomplish, the very things that I am doing, are proof that my Father has sent me, and my Father who has sent me has thus borne witness to me. You have never heard his voice or seen his form, and you do not keep his message in your hearts, for you do not believe the messenger whom he has sent. You pore over the Scriptures, for you think that you will find eternal life in them, and these very Scriptures testify to me, yet you refuse to come to me for life. I do not accept any honor from men, but I know well that you have not the love of God in your hearts. I have come in my Father's name, and you refuse to accept me. If someone else comes in his own name you will accept him. Yet how can you believe in me, when you accept honor from one another, instead of seeking the honor that comes from the one God? Do not suppose that I will accuse you to the Father. Moses is your accuser—Moses, on whom you have fixed your hopes! For if you really believed Moses, you would believe me, for it was about me that he wrote. But if you refuse to believe what he wrote, how are you ever to believe what I say?"

§121. THE BREAD OF EARTH

JOHN 6:1–21

After this Jesus went to the other side of the Sea of Galilee, or Tiberias, and a great crowd followed him, because they could see the signs he showed in what he did for the sick. But Jesus went up on the hill, and sat down there with his disciples. Now the Jewish festival of the Passover was coming. So Jesus, raising his eyes and seeing that a great crowd was coming up to him, said to Philip, "Where can we buy food for these people to eat?" Now he said this to test him, for he knew what he meant to do. Philip answered, "Forty dollars' worth of bread would not be enough for each of them to have even a little." Andrew, Simon Peter's brother, another of his disciples, said to him, "There is a boy here who has five barley loaves and a couple of fish, but what is that among so many people?" Jesus said, "Make the people sit down." There was plenty of grass there, so the men threw themselves down, about five thousand of them. Then Jesus took the loaves, and gave thanks, and distributed them among the people who were resting on the ground, and in the same way as much of the fish as they wanted. When they were satisfied, he said to his disciples, "Pick up the pieces that are left, so that nothing may be wasted." So they picked them up, and they filled twelve baskets with pieces of the five barley loaves that were left after the people had eaten. When the people saw the signs that he showed, they said, "This is really the Prophet who was to come into the world!" So Jesus, seeing that they meant to come and carry him off to make him king, retired again to the hill by himself. But in the evening his disciples went down to the sea and got into a boat and started across the sea for Capernaum. By this time it was dark, and Jesus had not yet joined them;

a strong wind was blowing and the sea was growing rough. When they had rowed three or four miles, they saw Jesus walking on the sea and approaching the boat, and they were terrified. But he said to them, "It is I; do not be afraid!" Then as soon as they consented to take him into the boat, the boat was at the shore they had been trying to reach.

§122. THE BREAD OF HEAVEN

JOHN 6:22–71

Next day the people who had stayed on the other side of the sea saw that there had been only one boat there, and that Jesus had not embarked in it with his disciples, but that the disciples had gone away by themselves. But some boats from Tiberias landed near the place where they had eaten the bread after Jesus had given thanks for it. So when the people saw that neither Jesus nor his disciples were any longer there, they got into the boats and went to Capernaum in search of him. And when they had crossed the sea and found him, they said to him, "When did you get here, Master?" Jesus answered, "I tell you, it is not because of the signs you have seen that you have come in search of me, but because you ate that bread and had all you wanted of it. You must not work for the food that perishes, but for that which lasts for eternal life, which the Son of Man will give you, for God the Father has authorized him to do so." Then they said to him, "What must we do to carry out God's work?" Jesus answered them, "The work God has for you is to believe in the messenger that he has sent to you." Then they said to him, "Then what sign do you show for us to see and so come to believe you? What work are you doing? Our forefathers in the desert had manna to eat; as the Scripture says, 'He gave them bread out of heaven to eat!' " Jesus said to them, "I tell you, Moses did not give you the bread out of heaven, but my Father gives you the bread out of heaven, for it is God's bread that comes down out of heaven and gives life to the world." Then they said to him, "Give us that bread always, sir!" Jesus said to them, "I am the bread that gives life. No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty. But as I have told you, although you have seen me, you will not believe. All that my Father gives to me will come to me, and I will never refuse anyone who comes to me, for I have come down from heaven not to do what I please but what pleases him who has sent me. And the purpose of him who has sent me is this, that I should lose nothing of all that he has given me, but should raise them to life on the Last Day. For it is the purpose of my Father that everyone who sees the Son and believes in him shall have eternal life, and that I shall raise him to life on the Last Day." The Jews complained of him for saying, "I am the bread that has come down out of heaven," and they said, "Is he not Joseph's son, Jesus, whose father and mother we know? How can he now say, 'I have come down out of heaven'?" Jesus answered, "Do not complain to one another. No one can come to me unless the Father who sent me draws him to me; then I myself will raise him

to life on the Last Day. In the prophets it is written, 'And all men will be taught by God!' Everyone who listens to the Father and learns from him will come to me. Not that anyone has ever seen the Father, except him who is from God; he has seen the Father. I tell you, whoever believes already possesses eternal life. I am the bread that gives life. Your forefathers in the desert ate the manna and yet they died. But here is bread that comes down out of heaven, and no one who eats it will ever die. I am this living bread that has come down out of heaven. Whoever eats this bread will live forever, and the bread that I will give for the world's life is my own flesh!" This led the Jews to dispute with one another. They said, "How can he give us his flesh to eat?" Then Jesus said to them, "I tell you, if you do not eat the flesh of the Son of Man and drink his blood, you have no self-existent life. Whoever lives on my flesh and drinks my blood possesses eternal life, and I will raise him to life on the Last Day. For my flesh is real food and my blood is real drink. Whoever lives on my flesh and drinks my blood remains united to me and I remain united to him. Just as the living Father has sent me, and I live because of the Father, so he who lives on me will live because of me. This is the bread that has come down out of heaven—not like that which your forefathers ate and yet died Whoever lives on this bread will live forever." Jesus said all this while he was teaching in the synagogue at Capernaum. Many of his disciples on hearing it said, "This is a harsh teaching! Who can listen to it?" But Jesus, knowing that his disciples were complaining about this, said to them, "Does this stagger you? Then what if you see the Son of Man go up where he was before? The Spirit is what gives life; flesh is of no use at all. The things that I have said to you are spirit and they are life. Yet there are some of you who will not believe." For Jesus knew from the first who would not believe and who was going to betray him. And he added, "This is why I say to you, 'No one can come to me unless he is enabled to do so by the Father.'" In consequence of this many of his disciples drew back and would not go about with him any longer. So Jesus said to the Twelve, "Do you mean to go away too?" Simon Peter answered, "To whom can we go, sir? You have a message of eternal life, and we believe and are satisfied that you are the Holy One of God." Jesus answered them, "Did I not myself select all twelve of you? And even of you, one is an informer." He meant Judas the son of Simon Iscariot, for he, though he was one of the Twelve, was going to betray him.

§123. CHRIST AND THE WAY OF LIFE

JOHN 7:1–52

After this Jesus went from place to place in Galilee, for he would not do so in Judea, because the Jews were making efforts to kill him. But the Jewish camping festival was coming. So his brothers said to him. "You ought to leave here and go to Judea, to let your disciples also see the things you are doing. For no one acts in secret when he desires to be publicly known. If you are going to do these things, let the world see you." For even

his brothers did not believe in him. Then Jesus said to them, "It is not yet time for me to act, but any time is suitable for you. It is impossible for the world to hate you, but it does hate me for testifying that its ways are wrong. As for you, go up to the festival; I am not going up to this festival as yet, for it is not quite time for me to go." That was what he told them, and he stayed on in Galilee. But after his brothers had gone up to the festival, then Jesus went up also, not publicly, but as though he did not wish to be observed. Now the Jews were looking for him at the festival and asking where he was, and there was a great deal of muttering about him among the crowds, some saying that he was a good man, and others that he was not, but was imposing on the people. But no one spoke of him in public, for fear of the Jews. But when the festival was half over, Jesus went up to the Temple and began to teach. This astonished the Jews. "How is it that this man can read?" they said, "when he has never gone to school?" So Jesus answered, "My teaching is not my own; it comes from him who has sent me. Anyone who resolves to do his will will know whether my teaching comes from God, or originates with me. Whoever speaks simply for himself is looking for honor for himself, but whoever looks for honor for the person who has sent him shows his sincerity; there is no dishonesty about him. Was it not Moses who gave you the Law? Yet not one of you obeys the Law. Why are you trying to kill me?" The crowd answered, "You must be possessed! Who is trying to kill you?" Jesus answered, "I have done just one deed, and you are all astonished at it. Yet Moses gave you the rite of circumcision—not that it began with Moses but with your forefathers—and you practice it even on the Sabbath. But if a person undergoes circumcision on a Sabbath, to avoid breaking the Law of Moses, are you angry at me for making a man perfectly well on a Sabbath? You must not judge so externally; you must judge justly!" Some of the people of Jerusalem said, "Is not this the man they want to kill? And here he is speaking publicly, and they say nothing to him! Can the authorities really have found that he is the Christ? But then, we know where this man comes from, but when the Christ comes, no one will know where he is from." So Jesus, as he was teaching in the Temple, cried out, "You do know me and you do know where I come from, and I have not come of my own accord but someone who is very real, whom you do not know, has sent me. I do know him, because I come from him, and he has sent me here." Then they tried to arrest him, and yet no one laid hands on him, because he was not yet ready. But many of the people believed in him, and said, "Will the Christ show more signs when he comes than this man has shown?" The Pharisees heard the people saying these things about him in whispers, and the high priests and the Pharisees sent attendants to arrest him. Jesus said, "I am to be with you a little while longer, and then I am going to him who has sent me. You will look for me and you will not find me, and you will not be able to go where I shall be." Then the Jews said to one another, "Where is he going, that we shall not find him? Is he going to our people scattered among the Greeks, and will he teach the Greeks? What does he mean by saying 'You will look for me and you will not find me, and you will not be able to go where I

shall be'?" Now on the last day, the great day of the festival, Jesus stood up and cried out, "If anyone is thirsty, let him come to me and drink. If anyone believes in me, streams of living water, as the Scriptures say, shall flow forth from his heart." He meant by this the Spirit which those who believed in him were to receive—for the Spirit had not yet come, because Jesus had not yet been glorified. So some of the people, when they heard these words, said, "This is certainly the Prophet!" Others said, "This is the Christ!" But they rejoined, "What! Is the Christ to come from Galilee? Do not the Scriptures say that the Christ is to spring from the descendants of David and to come from the village of Bethlehem where David lived?" So the people were divided about him, and some of them wanted to arrest him, yet no one laid hands on him. The attendants went back to the high priests and Pharisees, and they said to the attendants, "Why have you not brought him?" The attendants answered, "No man ever talked as he does!" The Pharisees answered, "Have you been imposed upon too? Have any of the authorities or of the Pharisees believed in him? But these common people who do not know the Law are doomed!" One of them, Nicodemus, who had previously gone to Jesus, said to them, "Does our Law condemn the accused without first hearing what he has to say, and finding out what he has done?" They answered, "Are you from Galilee too? Study and you will find that no prophet is to appear from Galilee."

§124. THE WOMAN TAKEN IN ADULTERY

JOHN 7:53—8:11

Then all the others went home, but Jesus went to the Mountain of Olives. Very early next morning he went back to the temple and all the people gathered about him, and he sat down and taught them. But the scribes and Pharisees brought in a woman who had been caught committing adultery and they made her stand in the middle of the crowd, and said to him, "Master, this woman was caught in the act of committing adultery. Now in the Law, Moses commanded us to stone such women to death. So what do you say?" They said this to test him, so as to get some charge to bring against him. But Jesus leaned forward and wrote on the ground with his finger. When they insisted upon an answer, he straightened up and said to them, "Let the man among you who has never committed a sin throw the first stone at her!" And he leaned forward again and went on writing on the ground. But when they heard what he said, they went away one by one, beginning with the eldest, and he was left by himself, with the woman standing before him. And Jesus straightened up and said to her, "Where are they? Did nobody condemn you?" And she said, "Nobody, sir."

And Jesus said, "I will not condemn you either. Go free, and from this time give up sin."

§125. CHRIST AS THE LIGHT OF THE WORLD

JOHN 8:12–30

Then Jesus spoke to them again and said, "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life." The Pharisees said to him, "You are testifying to yourself. Your testimony is not true." Jesus answered, "Even if I am testifying to myself, my testimony is true, for I know where I have come from and where I am going; but you do not know where I come from or where I am going. You judge by material standards, but I am judging nobody. But even if I do judge, my decision is just, because I am not by myself, but the Father who sent me is with me. Why, in your own Law it is stated that the testimony of two persons is valid. Here I am testifying to myself, and the Father who has sent me testifies to me." Then they said to him, "Where is your Father?" Jesus answered, "You do not know either me or my Father. If you knew me, you would know my Father too." He said these things in the treasury, as he was teaching in the Temple, and no one arrested him, because he was not yet ready. Then he said to them again, "I am going away, and you will look for me, but you will die in the midst of your sin. You cannot come where I am going." So the Jews said, "Is he going to kill himself, and is that why he says, 'You cannot come where I am going'?" He said to them, "You are from below; I am from above. You belong to this world; I do not belong to this world. That is why I said to you that you would die in the midst of your sins, for unless you believe that I am what I say, you will die in the midst of your sins." They said to him, "Who are you?" Jesus said to them, "Why do I even talk to you at all? I have a great deal to say about you and to condemn in you, yet he who sent me is truthful, and the things that I say to the world are things that I have learned from him." They did not understand that he was speaking to them of the Father. So Jesus said, "When you lift the Son of Man up in the air, then you will know that I am what I say, and that I do nothing of my own accord, but speak as the Father has instructed me. And he who has sent me is with me; he has not left me alone, for I always do what pleases him." As he said this, many believed in him.

§126. THE SPIRITUAL FREEDOM OF BELIEVERS

JOHN 8:31–59

So Jesus said to the Jews who had believed in him, "If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will set you free." They answered, "We are descended from Abraham, and have never been anyone's slaves. How can you say to us, 'You will be set free'?" Jesus answered, "I tell you, everyone who commits sin is a slave to sin. Now a slave does not belong to a household permanently; but a son does. So if the Son sets you free you will be really free. I know that you are descended from Abraham, yet you want to kill me, because there is no room in your hearts for my teaching. It is what I have seen in the

presence of my Father that I tell, and it is what you have heard from your father that you do." They answered, "Our father is Abraham." Jesus said to them, "If you are Abraham's children, then do what Abraham did. But instead you are trying to kill me, a man who has told you the truth he has heard from God. Abraham would not have done that. You are doing as your father does." They said to him, "We are not illegitimate children. We have one father, God himself." Jesus said to them, "If God were your father, you would love me, for I have come from God. I have not come of my own accord, but he has sent me. Why is it that you do not understand what I say? It is because you cannot bear to listen to my message. The devil is the father you are sprung from, and you want to carry out your father's wishes. He was a murderer from the first, and he has nothing to do with the truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them. But because I tell the truth you will not believe me. Who among you can prove me guilty of sin? But if I tell you the truth, why do you refuse to believe me? Whoever is sprung from God listens to God's words. The reason you refuse to listen is that you are not sprung from God." The Jews answered, "Are we not right in saying that you are a Samaritan and are possessed?" Jesus answered, "I am not possessed, but I have respect for my Father, and you have no respect for me. But I do not seek honor for myself; there is someone who seeks it for me, and is the judge of it. I tell you, if anyone observes my teaching, he will never experience death." The Jews said to him, "Now we are sure that you are possessed! Abraham is dead and so are the prophets, and yet you say, 'If anyone observes my teaching, he will never know what death is!' Are you a greater man than our forefather Abraham? Yet he is dead and the prophets are dead. What do you claim to be?" Jesus answered, "If I show special honor to myself, such honor counts for nothing. It is my Father who shows me honor. You say he is your God, yet you have never come to know him. But I know him. If I say I do not know him, I will be a liar like yourselves. No! I do know him, and I am faithful to his message. Your forefather Abraham exulted at the thought of seeing my coming. He has seen it, and it has made him glad." The Jews said to him, "You are not fifty years old, and have you seen Abraham?" Jesus said to them, "I tell you, I existed before Abraham was born!" At that, the Jews picked up stones to throw at him, but he disappeared and made his way out of the Temple.

§127. HOW OPPOSITION DEVELOPS FAITH

JOHN, CHAPTER 9

As he passed along, he saw a man who had been blind from his birth. His disciples asked him, "Master, for whose sin was this man born blind? For his own, or for that of his parents?" Jesus answered, "It was neither for his own sin nor for that of his parents, but to let what God can do be illustrated in his case. We must carry on the work of him who has sent me

while the daylight lasts. Night is coming, when no one can do any work. As long as I am in the world, I am a light for the world." As he said this he spat on the ground and made clay with the saliva, and he put the clay on the man's eyes, and said to him, "Go and wash them in the Pool of Siloam"—a name which means One who has been sent. So he went and washed them, and went home able to see. Then his neighbors and people who had formerly seen him begging, said, "Is not this the man who used to sit and beg?" Some said, "Yes! It is he!" Others said, "No! but he looks like him." He himself said, "I am the man." So they said to him, "Then how does it happen that you can see?" He answered, "The man they call Jesus made some clay and rubbed it on my eyes, and said to me, 'Go to Siloam and wash them.' So I went and when I had washed them I could see." They said to him, "Where is he?" He answered, "I do not know." They took the man who had been blind to the Pharisees. Now it was on the Sabbath that Jesus had made the clay and made him able to see. So once more the Pharisees asked him how he had become able to see, and he said to them, "He put some clay on my eyes, and I washed them, and I can see." Then some of the Pharisees said, "This man does not come from God, for he does not keep the Sabbath." But others said, "How can a sinful man show such signs as this?" And there was a division of opinion among them. So they asked the blind man again, "What have you to say about him, because he has made you able to see?" He said, "He is a prophet!" But the Jews would not believe that he had been blind and had become able to see until they summoned the parents of the man who had been given his sight, and asked them, "Is this your son, who you say was born blind? How is it that he can see now?" His parents answered, "We know that this is our son, and that he was born blind. But we do not know how it is that he can see now, or who has made him able to see. You must ask him. He is grown up. Let him tell you about himself." His parents said this because they were afraid of the Jews, for the Jews had already made an agreement that if anyone acknowledged Jesus as the Christ, he should be excluded from the synagogues. That was why his parents said, "He is grown up; you must ask him." So they again summoned the man who had been blind, and they said to him, "Give God the praise. This man we know is a sinful man." He answered, "I do not know about his being a sinful man. All I know is that I was blind before and now I can see." They said to him, "What did he do to you? How did he make you able to see?" He answered, "I have already told you and you would not listen. Why do you want to hear it again? Do you want to become disciples of his too?" Then they sneered at him, and said, "You are a disciple of his yourself, but we are disciples of Moses. We know that God spoke to Moses, but we do not know where this man came from." The man answered, "There is something very strange about this! You do not know where he came from, and yet he has made me able to see! We know that God does not listen to sinful people, but if a man is devout and obeys God, God will listen to him. It was never heard of in this world that anyone made a man born blind able to see. If this man were not from God, he could not do anything." They answered, "You were born in

utter sin, and are you trying to teach us?" So they excluded him from the synagogue. Jesus learned that they had excluded him, and he found the man and said to him, "Do you believe in the Son of Man?" The man answered, "Who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him already, and it is he who is now talking to you." And he said, "I believe, sir!" and he fell on his knees before him. And Jesus said, "I have come into this world to judge men, that those who cannot see may see, and that those who can see may become blind." Some Pharisees who were present heard this, and they said to him, "Then are we blind too?" Jesus said to them, "If you were blind, you would be guilty of no sin, but as it is, you say 'We can see'; so your sin continues.

§128. A SACRIFICE OF SERVICE

JOHN 10:1–21

"I tell you, any man who does not enter the sheepfold by the door, but climbs over at some other place, is a thief and robber. But the man who enters by the door is the shepherd of the flock. The watchman opens the door to him, and the sheep obey his voice, and he calls to his own sheep and leads them out. When he gets his own flock all out, he goes in front of them, and the sheep follow him, because they know his voice. But they will never follow a stranger but will run away from him, because they do not know the voices of strangers." This was the figure Jesus used in speaking to them, but they did not understand what he meant by it. So Jesus said again, "I tell you, I am the door of the sheepfold. All who have come before me are thieves and robbers, but the sheep would not obey them. I am the door. Whoever enters through me will be saved, and will pass in and out and find pasture. A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance. I am the good shepherd. A good shepherd will give his life for his sheep. A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the sheep and run away, and the wolf will carry them off and scatter the flock. For he is only a hired man, and does not care about the sheep. I am the good shepherd. I know my sheep and my sheep know me, just as the Father knows me and I know the Father, and I am giving my life for my sheep. I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd. This is why the Father loves me, because I am giving my life, but giving it to take it back again. No one has taken it from me, but I am giving it of my own accord. I have power to give it, and I have power to take it back again. These are the orders I have received from my Father." These words caused a fresh division of opinion among the Jews. Many of them said, "He is possessed and mad! Why do you listen to him?" Others said, "These are not the words of a man who is possessed. Can a madman make blind men see?"

§129. THE TRUE POWER OF DIVINE LOVE

JOHN 10:22–42

That was the time of the Rededication Festival at Jerusalem. It was winter time and Jesus was walking up and down inside the Temple, in Solomon's Colonnade. So the Jews gathered around him and said to him, "How much longer are you going to keep us in suspense? If you are really the Christ, tell us so frankly!" Jesus answered, "I have told you so, and you will not believe it. The things I have been doing by my Father's authority are my credentials, but you do not believe it because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me, and I give them eternal life, and they shall never be lost, and no one shall tear them out of my hands. What my Father has intrusted to me is of more importance than anything else, and no one can tear anything out of the Father's hands. The Father and I are one." The Jews again picked up stones to stone him with. Jesus answered, "I have let you see many good things, from the Father; which of them do you mean to stone me for?" The Jews answered, "We are not stoning you for doing anything, but for your impious talk, and because you, a mere man, make yourself out to be God." Jesus answered, "Is it not declared in your Law, 'I said, "You are gods" '? If those to whom God's message was addressed were called gods — and the Scripture cannot be set aside—do you mean to say to me whom the Father has consecrated and made his messenger to the world, 'You are blasphemous,' because I said, 'I am God's Son'? If I am not doing the things my Father does, do not believe me. But if I am doing them, then even if you will not believe me, believe the things I do, in order that you may realize and learn that the Father is in union with me, and I am in union with the Father." In consequence of this they again tried to arrest him, and he withdrew out of their reach. He went across the Jordan again to the place where John used to baptize at first, and there he stayed. And people came to him in great numbers, and they said to him, "John did not show any sign in proof of his mission, but all that he said about this man was true." And many became believers in him in that place.

§130. AT THE TOMB OF A FRIEND

JOHN 11:1–46

Now a man named Lazarus was sick; he lived in Bethany, the village of Mary and her sister Martha. It was the Mary who poured perfume upon the Master and wiped his feet with her hair, whose brother Lazarus was sick. So the sisters sent this message to Jesus: "Master, your friend is sick." When Jesus received it he said, "This sickness is not to end in death, but is for the honor of God, that through it the Son of God may be honored." Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed on for two days in the place where he was, and then afterward said to his disciples, "Let us go back to Judea." The

disciples said to him, "Master, the Jews have just been trying to stone you, and are you going back there again?" Jesus answered, "Is not the day twelve hours long? If a man travels by day he will not stumble, for he can see the light of this world; but if he travels at night he will stumble because he has no light." He told them this, and then he added, "Our friend Lazarus has fallen asleep, but I am going there to wake him." The disciples said to him, "Master, if he has fallen asleep he will recover." Now Jesus had referred to his death. But they supposed that he meant a natural falling asleep. So Jesus then told them plainly "Lazarus is dead, and for your sake I am glad that I was not there, so that you may learn to believe in me. But let us go to him." So Thomas the Twin said to his fellow-disciples, "Let us go also, and die with him." When Jesus arrived he found that Lazarus had been buried for four days. Now Bethany is only about two miles from Jerusalem, and a number of Jews had come out to see Mary and Martha, to condole with them about their brother. When Martha heard that Jesus was coming she went out to meet him, but Mary remained at home. Martha said to Jesus, "Master, if you had been here, my brother would not have died! Even now I know that anything you ask God for, he will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know that he will rise at the resurrection, on the Last Day." Jesus said to her, "I myself am Resurrection and Life. He who believes in me will live on, even if he dies, and no one who is alive and believes in me will ever die. Do you believe that?" She said to him, "Yes, Master, I do indeed believe that you are the Christ, the Son of God, who was to come into the world." With these words she went and called her sister Mary, whispering to her, "Here is the Master, asking for you." When she heard it she sprang up and went to him, for Jesus had not yet come into the village, but was still at the place where Martha had met him. The Jews who were sitting with her in the house, condoling with her, when they saw Mary spring up and go out, supposed that she was going to weep at the tomb, and followed her. When Mary came where Jesus was and saw him, she fell at his feet, and said, "Master, if you had been here, my brother would not have died!" When Jesus saw her weep and the Jews who had come with her weeping too, repressing a groan, and yet showing great agitation, he said, "Where have you laid him?" They answered, "Come and see, Master." Jesus shed tears. So the Jews said, "See how much he loved him!" But some of them said, "Could not this man, who opened the eyes of that blind man, have kept Lazarus from dying?" Again repressing a groan, Jesus went to the tomb. It was a cave with a stone laid against the mouth of it. Jesus said, "Move the stone away." The dead man's sister, Martha, said to him, "Master, by this time he is decaying, for he has been dead four days." Jesus said to her, "Have I not promised you that if you will believe in me you will see the glory of God?" So they moved the stone away. And Jesus looked upward and said, "Father, I thank you for listening to me, though I knew that you always listen to me. But I have said this for the sake of the people that are standing around me that they may believe that you have made me your messenger." After saying this he called out in

a loud voice, "Lazarus, come out!" The dead man came out, bound hand and food with wrappings, and with his face muffled with a handkerchief. Jesus said to them, "Unbind him and let him move." So it came about that many of the Jews who had come to visit Mary and saw what Jesus did, came to believe in him, but some of them went back to the Pharisees and told them what he had done.

§131. GROWING OPPOSITION TO THE REVEALER

JOHN 11:47–57

Then the high priests and the Pharisees called a meeting of the council, and they said, "What are we to do about the fact that this man is showing so many signs? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing about it. You do not realize that it is to your interest that one man should die for the people, instead of the whole nation being destroyed." Now he was not self-moved in saying this, but as high priest for that year he was inspired to say that Jesus was to die for the nation—and not only for the nation but also for the purpose of uniting the scattered children of God. So from that day they planned to kill Jesus. In consequence of this, Jesus did not appear in public among the Jews any longer, but he left that neighborhood and went to the district near the desert, to a town called Ephraim, and stayed there with his disciples. Now the Jewish Passover Festival was approaching and many people went up to Jerusalem from the country, to purify themselves before the Passover. So they were looking for Jesus there, and asking one another as they stood in the Temple, "What do you think? Do you think he will not come to the festival at all?" For the high priests and the Pharisees had given orders that anyone who found out where he was should let them know, so that they might arrest him.

§132. A RETOLD ANECDOTE OF THE MASTER

JOHN 12:1–11

Six days before the Passover Jesus came to Bethany, where Lazarus, whom he had raised from the dead, was living. They gave a dinner for him there, and Martha waited on them, while Lazarus was at the table with him. And Mary took a pound of choice perfume, very costly, and poured it on Jesus' feet, and then wiped his feet with her hair, and the whole house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples, who was going to betray him, said, "Why was this perfume not sold for sixty dollars, and the money given to the poor?" But he did not say this because he cared about the poor, but because he was a thief and when he had charge of the purse he used to take what was put in it. Jesus said, "Let her alone; let her keep it for the day of my funeral, for you always have the poor among you, but you will not have always me." A great many of

the Jews found out that he was there, and they came to Bethany not only to see Jesus but also to see Lazarus, whom he had raised from the dead. But the high priests planned to kill Lazarus also, for because of him many of the Jews were leaving them and becoming believers in Jesus.

§133. THE PUBLIC DISCLOSURE OF MESSIAHSHIP

JOHN 12:12–19

On the following day the crowds that had come up to the festival, hearing that Jesus was coming to Jerusalem, got palm branches and went out to meet him, shouting,

"God bless him!
God bless him who comes in the Lord's name!
Blessings on the king of Israel!"

And Jesus found a young ass and mounted it, in accordance with the Scripture,

"Do not be afraid, Daughter of Zion!
See, your king is coming mounted on an ass's colt!"

His disciples did not understand this at the time but after Jesus was glorified they remembered that this was said of him in Scripture and that it had happened to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead was telling about it. That was why the crowd went out to meet him, because they heard that he had showed that sign. So the Pharisees said to one another, "You see, you cannot do anything! The whole world has run after him!"

§134. JESUS' NEW TEMPTATION AND NEW FAITH

JOHN 12:20–36

There were some Greeks among those who had come up to worship at the festival, and they went to Philip, who was from Bethsaida in Galilee, and made this request of him: "Sir, we want to see Jesus." Philip went and told Andrew, and Andrew and Philip went to Jesus and told him. Jesus answered, "The time has come for the Son of Man to be glorified. I tell you, unless a grain of wheat falls on the ground and dies, it remains just one grain. But if it dies, it yields a great harvest. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. If anyone serves me, he must follow me, and wherever I am found, my servant must be also. If anyone serves me, my Father will show him honor. Now my heart is troubled; what am I to say? Father, save me from this trial! And yet it was for this very purpose that I have come to this trial. Father, honor your own name!" Then there came a voice from the sky, "I have honored it, and I will honor it again!" The crowd of bystanders heard it and said it was thunder. Others said, "It was an angel speaking to him!" Jesus answered, "It was not for my sake that the voice came, but for yours. The judgment of this world is now in progress. Its evil genius is

now to be expelled, and if I am lifted up from the ground, I will draw all men to myself." He said this to show the kind of death he was going to die. The crowd answered, "We have learned from the Law that the Christ is to remain here forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "You will have the light only a little while longer. Go on while you still have the light, so that darkness may not overtake you, for those who go about in the dark do not know where they are going. While you have the light believe in the light, that you may become sons of light."

§135. THE SETTING OF THE TEACHING

JOHN 13:1–30

Before the Passover Festival began, Jesus knew that the time had come for him to leave this world and go to the Father, but he had loved those who were his own in the world, and he loved them to the last. So at supper—the devil having by this time put the thought of betraying Jesus into the mind of Judas Iscariot, Simon's son—Jesus, fully aware that the Father had put everything into his hands, and that he had come from God and was going back to God, rose from the table, took off his outer clothing, and fastened a towel about his waist. Then he poured water into the basin and began to wash the disciples' feet, wiping them with the towel that was about his waist. So he came to Simon Peter. He said to him, "Master, are you going to wash my feet?" Jesus answered, "You cannot understand now what I am doing, but you will learn by and by." Peter said to him, "I will never let you wash my feet!" Jesus answered, "You will have no share with me unless I wash you." Simon Peter said to him, "Master, wash not only my feet but my hands and my face too!" Jesus said to him, "Anyone who has bathed only needs to have his feet washed to be altogether clean. And you are already clean—though not all of you." For he knew who was going to betray him; that was why he said, "You are not all of you clean." When he had washed their feet and put on his clothes and taken his place, he said to them again, "Do you understand what I have been doing to you? You call me Teacher and Master, and you are right, for that is what I am. If I then, your Master and Teacher, have washed your feet, you ought to wash one another's feet too. For I have set you an example, in order that you may do what I have done to you. I tell you, no slave is superior to his master, and no messenger is greater than the man who sends him. Now that you have this knowledge, you will be blessed if you act upon it. I do not mean all of you; I know whom I have chosen; but let the Scripture be fulfilled:

> " 'He who is eating my bread
> Has raised his heel against me.'

From now on I will tell you things before they happen, so that when they do happen you may believe that I am what I say. I assure you, whoever welcomes any messenger of mine welcomes me and whoever welcomes me wel-

comes him who has sent me." After Jesus had said this he was greatly moved and said solemnly, "I tell you, it is one of you that will betray me!" The disciples looked at one another in doubt as to which of them he meant. Next to Jesus, at his right at the table, was one of his disciples whom Jesus especially loved. So Simon Peter nodded to him and said to him, "Tell us whom he means." He leaned back from where he lay, on Jesus' breast, and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I am going to give this piece of bread when I have dipped it in the dish." So he dipped the piece of bread and took it and gave it to Judas, Simon Iscariot's son. After he took the bread, Satan took possession of him. Then Jesus said to him, "Be quick about your business." But no one else at the table knew what he meant by telling him this, for some of them thought that as Judas had the purse Jesus meant to say to him, "But what we need for the festival," or to have him give something to the poor. So immediately after taking the piece of bread he went out. It was then night.

§136. THE GLORY OF SACRIFICIAL LOVE

JOHN 13:31–38

When he was gone, Jesus said, "Now the Son of Man has been honored, and God has been honored through him, and God will through himself honor him; he will honor him immediately. My children, I am to be with you only a little longer. You will look for me, but, as I said to the Jews, where I am going you cannot follow. I give you a new command: Love one another. Just as I have loved you, you must love one another. By this they will all know that you are my disciples—by your love for one another." Simon Peter said to him, "Master, where are you going?" Jesus answered, "I am going where you cannot follow me now, but you will follow me later." Peter said to him, "Master, why cannot I follow you now? I will lay down my life for you." Jesus answered, "You will lay down your life for me? I tell you, before a cock crows, you will disown me thrice over!

§137. THE TRUE MEANING OF THE CHRIST'S DEPARTURE AND RETURN

JOHN, CHAPTER 14

"Your minds must not be troubled; you must believe in God, and believe in me. There are many rooms in my Father's house; if there were not, I would have told you, for I am going away to make ready a place for you. And if I go and make it ready, I will come back and take you with me, so that you may be where I am. You know the way to the place where I am going." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am Way and Truth and Life. No one can come to the Father except through me. If you knew me, you would know my Father also. From now on you do know him and you have seen him." Philip said to him, "Master, let us see the Father, and it will satisfy us." Jesus said to him, "Have I been with you so long,

and yet you, Philip, have not recognized me? Whoever has seen me has seen the Father. How can you say, 'Let us see the Father'? Do you not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words that I say to you, but the Father who is united with me is doing these things himself. You must believe that I am in union with the Father and that the Father is in union with me, or else you must believe because of the things themselves. I tell you, whoever believes in me will do such things as I do, and things greater yet, because I am going to the Father. Anything you ask for as followers of mine I will grant, so that the Father may be honored through the Son. I will grant anything you ask me for as my followers. "If you really love me, you will observe my commands. And I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of Truth. The world cannot obtain that Spirit, because it does not see it or recognize it; you recognize it because it stays with you and is within you. I am not going to leave you friendless. I am coming back to you. In a little while the world will not see me any more, but you will still see me, because I shall live on, and you will live on too. When that day comes you will know that I am in union with my Father and you are with me and I am with you. It is he who has my commands and observes them that really loves me, and whoever loves me will be loved by my Father, and I will love him and show myself to him." Judas (not Judas Iscariot), said to him, "Master, how does it happen that you are going to show yourself to us and not to the world?" Jesus answered, "Anyone who loves me will observe my teaching, and my Father will love him and we will come to him and live with him. No one who does not love me will observe my teaching, and yet the teaching you are listening to is not mine but is that of him who has sent me. "I have told you this while I am still staying with you, but the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you. I leave you a blessing; I give you my own blessing. I do not give it to you as the world gives. Your minds must not be troubled or afraid. You have heard me say that I am going away and am coming back to you; if you loved me you would be glad that I am going to the Father, for the Father is greater than I. And I have told you of it now before it happens, in order that when it happens you may believe in me. I shall not talk much more with you, for the evil genius of the world is coming. He has nothing in common with me, but he is coming that the world may know that I love the Father and am doing what he has commanded me to do. Come, let us go away.

§138. THE TRUE MEANING OF LOYALTY TO THE MESSIAH

JOHN, CHAPTERS 15, 16

"I am the true vine, and my Father is the cultivator. Any branch of mine that does not bear fruit he trims away, and he prunes every branch that bears fruit, to make it bear more. You are pruned already because of the teaching that I have given you. You must remain united to me and I will

remain united to you. Just as no branch can bear fruit by itself unless it remains united to the vine, you cannot unless you remain united to me. I am the vine, you are the branches. Anyone who remains united to me, with me united to him, will be very fruitful, for you cannot do anything apart from me. Anyone who does not remain united to me is thrown away like a branch and withers up, and they gather them and throw them into the fire and burn them. If you remain united to me and my words remain in your hearts, ask for whatever you please and you shall have it. When you are very fruitful and show yourselves to be disciples of mine, my Father is honored. I have loved you just as the Father has loved me. You must retain my love. If you keep my commands you will retain my love, just as I have observed the Father's commands and retain his love. I have told you all this so that you may have the happiness I have had, and your happiness may be complete. The command that I give you is to love one another just as I have loved you. No one can show greater love than by giving up his life for his friends. You are my friends if you do what I command you to do. I do not call you slaves any longer, for a slave does not know what his master is doing, but now I call you friends, for I have made known to you everything that I have learned from my Father. It was not you who chose me, it is I that have chosen you, and appointed you to go and bear fruit—fruit that shall be lasting, so that the Father may grant you whatever you ask him for as my followers. What I command you to do is to love one another. If the world hates you, remember that it hated me first. If you belonged to the world, the world would love what was its own. But it is because you do not belong to the world, but I have selected you from the world, that the world hates you. Remember what I said to you: No slave is greater than his master. If they have persecuted me they will persecute you too. If they have observed my teaching, they will observe yours too. But they will do all this to you on my account, because they do not understand him who sent me. If I had not come and spoken to them, they would not have been guilty of sin, but as it is, they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done things before them that no one else ever did they would not be guilty of sin. But as it is, they have seen both me and my Father, and they have hated us both. But the saying of their Law, 'They hated me without cause,' must be fulfilled. When the Helper comes whom I will send to you from the Father—that Spirit of Truth that comes from the Father—he will bear testimony to me, and you must bear testimony too, because you have been with me from the first.

"I have told you this to keep you from faltering. They will exclude you from their synagogues; why, the time is coming when anyone who kills you will think he is doing religious service to God. They will do this because they do not know the Father or me. But I have told you about these things in order that when the time comes for them to happen, you may remember that I told you of them. I did not tell you this at first because I was still staying with you. But now I am going away to him who sent me, and not one of you asks me where I am going, but your minds are full of sorrow because I have told you this. Yet it is only the truth when I tell you

that it is better for you that I should go away. For if I do not go, the Helper will not come to you, but if I go I will send him to you. When he comes, he will bring conviction to the world about sin and uprightness and judgment; about sin, as shown in their not believing in me; about uprightness, as shown by my going away to the Father, where you can no longer see me; and about judgment, as shown by the condemnation of the evil genius of this world. I have much more to tell you, but you cannot take it in now, but when the Spirit of Truth comes, he will guide you into the full truth, for he will not speak for himself but will tell what he hears, and will announce to you the things that are to come. He will do honor to me, for he will take what is mine and communicate it to you. All that the Father has belongs to me. That is why I said that he will take what is mine and communicate it to you. "In a little while you will not see me any longer, and a little while after, you will see me again." Then some of his disciples said to one another, "What does he mean when he tells us, 'In a little while you will not see me any longer, and a little while after, you will see me again,' and 'Because I am going away to the Father'?" So they kept saying "What does he mean by 'In a little while'? We do not know what he is talking about." Jesus saw that they wanted to ask him a question, and he said to them, "Are you asking one another about my saying 'In a little while you will not see me any longer, and a little while after, you will see me again'? I tell you, you will weep and wail while the world will be happy; you will grieve, but your grief will change to happiness. When a woman is in labor she is sorrowful, for her time has come; but when the child is born, she forgets her pain in her joy that a human being has been brought into the world. So you, too, are sorrowful now; but I will see you again, and your hearts will be happy, and no one will rob you of your happiness. When that time comes, you will not ask me any questions; I tell you, whatever you ask the Father for, he will give you as my followers. Hitherto you have not asked for anything as my followers, but now ask, and you will receive, so that your happiness may be complete. I have said all this to you in figurative language, but a time is coming when I shall not do so any longer, but will tell you plainly about the Father. When that time comes you will ask as my followers, and I do not promise to intercede with the Father for you, for the Father loves you himself because you love me and believe that I have come from the Father. I did come from the Father and enter the world. Now I am leaving the world again and going back to the Father." His disciples said, "Why, now you are talking plainly and not speaking figuratively at all. Now we know that you know everything and do not need to have anyone ask you questions. This makes us believe that you have really come from God." Jesus answered, "Do you believe that now? Why, a time is coming—it has already come!—when you will all be scattered to your homes and will leave me alone. And yet I am not alone, for the Father is with me. I have told you all this, so that through me you may find peace. In the world you have trouble; but take courage! I have conquered the world."

§139. THE SUMMARY OF THE GOSPEL OF THE REVEALER OF GOD AND ETERNAL LIFE

JOHN, CHAPTER 17

When Jesus had said all this he raised his eyes to heaven and said, "Father, the time has come. Do honor to your son, that your son may do honor to you, just as you have done in giving him power over all mankind, so that he may give eternal life to all whom you have given him. And eternal life means knowing you as the only true God, and knowing Jesus your messenger as Christ. I have done honor to you here on earth, by completing the work which you gave me to do. Now, Father, do such honor to me in your presence as I had done me there before the world existed. I have revealed your real self to the men you gave me from the world. They were yours and you gave them to me, and they have obeyed your message. Now at last they know that all that you have given me comes from you, for I have given them the truths that you gave me, and they have accepted them and been convinced that I came from you, and they believe that you sent me. I have a request to make for them. I make no request for the world, but only for those whom you have given me, for they are yours—all that is mine is yours and what is yours is mine—and they have done me honor. Now I am to be no longer in this world, but they are to remain in the world, while I return to you. Holy Father, keep them by your power which you gave me, so that they may be one just as we are. As long as I was with them I kept them by your power which you gave me, and I protected them, and not one of them was lost (except the one who was destined to be lost), so that what the Scripture says might come true. But now I am coming to you, and I say this here in this world in order that they may have the happiness that I feel fully realized in their own hearts. I have given them your message, and the world has come to hate them, for they do not belong to the world any more than I belong to the world. I do not ask you to take them away from the world, but to keep them from evil. They do not belong to the world any more than I belong to the world. Consecrate them by truth. Your message is truth. Just as you sent me to the world, I have sent them to the world. And it is for their sake that I consecrate myself, that they also may be consecrated by truth. It is not for them only that I make this request. It is also for those who through their message come to believe in me. Let them all be one. Just as you, Father, are in union with me and I am with you, let them be in union with us, so that the world may believe that you sent me. I have given them the glory that you gave me, so that they may be one just as we are, I in union with them and you with me, so that they may be perfectly unified, and the world may recognize that you sent me and that you love them just as you loved me. Father, I wish to have those whom you have given me with me where I am, to see my glory that you have given me, for you loved me before the creation of the world. Righteous Father, though the world did not know you, I knew you, and these men knew that you had sent me. I have made your self known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also."

§140. THE BETRAYAL AND ARREST

JOHN 18:1–11

When Jesus had said this, he went out with his disciples to the other side of the Ravine of the Cedars where there was a garden, and he went into it with his disciples. Judas who betrayed him also knew the place, for Jesus often met his disciples there. So Judas got out the garrison and some attendants from the high priests and Pharisees, and came there with lanterns, torches, and weapons. Then Jesus, as he knew everything that was going to happen to him, came forward and said to them, "Who is it you are looking for?" They answered, "Jesus of Nazareth." He said to them, "I am he." Judas who betrayed him was standing among them. When Jesus said to them, "I am he," they drew back and fell to the ground. Then he asked them again, "Who is it you are looking for?" They said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he, so if you are looking for me, let these men go." This was to fulfil the saying he had uttered, "I have not lost one of those whom you have given me." Then Simon Peter, who had a sword with him, drew it and struck at the high priest's slave and cut off his right ear. The slave's name was Malchus. Then Jesus said to Peter, "Put your sword back into the sheath. Shall I not drink the cup which the Father has offered me?"

§141. JESUS IS EXAMINED BY ANNAS

JOHN 18:12–27

So the garrison and the colonel and the attendants of the Jews seized Jesus and bound him, and they took him first to Annas. For he was the father-in-law of Caiaphas, who was high priest that year. Now it was Caiaphas who had advised the Jews that it was for their interest that one man should die for the people. But Simon Peter and another disciple followed Jesus. This other disciple was an acquaintance of the high priest, and he went on with Jesus into the high priest's courtyard, while Peter stood outside at the door. So this other disciple, the acquaintance of the high priest, went out and spoke to the woman at the door and brought Peter in. The maid at the door said to Peter, "Are you also one of this man's disciples?" He said, "No, I am not." As it was cold the slaves and attendants had made a charcoal fire, and stood about it warming themselves. And Peter also was among them, standing and warming himself. Then the high priest questioned Jesus about his disciples and his teaching. Jesus answered, "I have spoken openly to the world. I have always taught in synagogues or in the Temple where all the Jews meet together, and I have said nothing in secret. Why do you question me? Ask those who have heard me what it was that I said to them. They will know what I have said." When he said this, one of the attendants who stood near struck him and said, "Is that the way you answer the high priest?" Jesus replied, "If I have said anything wrong, testify to it; but if what I have said is true, why do you strike me?" So Annas sent him over still bound to Caiaphas the high priest. But Simon

Peter still stood warming himself. So they said to him, "Are you also one of his disciples?" He denied it and said, "No, I am not." One of the high priest's slaves, a relative of the man whose ear Peter had cut off, said, "Did I not see you with him in the garden?" Peter again denied it, and at that moment a cock crowed.

§142. JESUS, THOUGH DECLARED INNOCENT, IS EXECUTED BY PILATE AS A POLITICAL OFFENDER

JOHN 18:28—19:37

Then they took Jesus from Caiaphas to the governor's house. It was early in the morning, and they would not go into the governor's house themselves, to avoid being ceremonially defiled and to be able to eat the Passover supper. So Pilate came outside to them, and said, "What charge do you make against this man?" They answered, "If he were not a criminal, we would not have turned him over to you." Pilate said to them, "Take him yourselves, and try him by your law." The Jews said to him, "We have no authority to put anyone to death." This was to fulfil what Jesus said when he declared how he was to die. So Pilate went back into the governor's house and called Jesus and said to him, "Are you the king of the Jews?" Jesus answered, "Did you think of that yourself, or has someone else said it to you about me?" Pilate answered, "Do you take me for a Jew? Your own people and the high priests handed you over to me. What offense have you committed?" Jesus answered, "My kingdom is not a kingdom of this world. If my kingdom were a kingdom of the world, my men would have fought to keep me from being handed over to the Jews. But as it is, my kingdom has no such origin." Pilate said to him, "Then you are a king?" Jesus answered, "As you say, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice." Pilate said to him, "What is truth!" With these words he went outside again to the Jews, and said to them, "I can find nothing to charge him with. But it is your custom to have me release one man for you at Passover time. Do you want me therefore to release the king of the Jews for you?" Then they shouted back, "No! Not him, but Barabbas!" Now Barabbas was a robber. Then Pilate took Jesus and had him flogged. And the soldiers made a wreath out of thorns and put it on his head, and put a purple coat on him, and they marched up to him, saying, "Long live the king of the Jews!" each one giving him a blow. And Pilate went outside again and said to the Jews, "See! I will bring him out to you, to show you that I can find nothing to charge him with." So Jesus came out, still wearing the wreath of thorns and the purple coat. And Pilate said to them, "Here is the man!" When the high priests and their attendants saw him, they shouted, "Have him crucified! Have him crucified!" Pilate said to them, "Take him yourselves and have him crucified, for I can find nothing to charge him with." The Jews answered, "We have a law, and by our law he deserves death, for declaring himself to be a son of God."

When Pilate heard that, he was more frightened than before and he went back into the governor's house and said to Jesus, "Where do you come from?" But Jesus made no answer. Then Pilate said to him, "Do you refuse to speak to me? Do you not know that it is in my power to release you or to have you crucified?" Jesus answered him, "You would have no power at all over me, if it were not given to you from above. So you are less guilty than the man who betrayed me to you." This made Pilate try to find a way to let him go, but the Jews shouted, "If you let him go, you are no friend of the emperor's! Anyone who calls himself a king utters treason against the emperor!" When Pilate heard that, he had Jesus brought out and had him sit in the judge's seat in the place they call the Stone Platform, or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, and it was about noon. And Pilate said to the Jews, "There is your king!" At that they shouted, "Kill him! Kill him! Have him crucified!" Pilate said to them, "Am I to crucify your king?" The high priests answered, "We have no king but the emperor!" Then Pilate handed him over to them to be crucified. So they took Jesus, and he went out carrying the cross by himself to a spot called the Place of the Skull, or in Hebrew, Golgotha. There they crucified him, with two others, one on each side and Jesus in the middle. Pilate had written a placard and had it put on the cross; it read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this placard, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do not write 'The king of the Jews,' but write 'He said, I am the king of the Jews.'" Pilate answered, "What I have written, I have written!" When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier, besides his shirt. Now his shirt had no seam; it was woven in one piece from top to bottom. So they said to one another, "Let us not tear it, but let us draw for it, to see who gets it." This was to fulfil what the Scripture says:

> "They divided my garments among them,
> And for my clothing they cast lots."

This was what the soldiers did. Near Jesus' cross stood his mother and her sister Mary, the daughter of Clopas, and Mary of Magdala. So Jesus, seeing his mother and the disciple whom he loved standing near, said to his mother, "There is your son!" Then he said to his disciple, "There is your mother!" And from that time his disciple took her into his home. After that, Jesus, knowing that everything was now finished, to fulfil the saying of Scripture, said, "I am thirsty." A bowl of sour wine was standing there. So they put a sponge soaked in the wine on a pike and held it to his lips. When Jesus had taken the wine, he said, "It is finished!" Then bowing his head he gave up his spirit. As it was the day of Preparation for the Passover, in order that the bodies might not be left on the crosses over the Sabbath, for that Sabbath was an especially important one, the Jews asked Pilate to have the men's legs broken and the bodies removed. So the soldiers went and broke the legs of the first man and then of the other who had been crucified with him. But when they came to Jesus they saw that he was dead already, and

they did not break his legs, but one of the soldiers thrust a lance into his side, and blood and water immediately flowed out. The man who saw it testifies to it—his testimony is true; he knows that he is telling the truth—to lead you also to believe. For this happened to fulfil what the Scripture says:

"Not one of its bones will be broken."

Moreover, it says in another place,

"They shall look at the man whom they pierced."

§143. THE BURIAL OF JESUS

JOHN 19:38–42

After this, Joseph, of Arimathea, who was a disciple of Jesus, but a secret one, because of his fear of the Jews, asked Pilate to let him remove Jesus' body, and Pilate gave him permission. So Joseph went and took the body down. And Nicodemus also, who had first come to Jesus at night, went, taking a roll of myrrh and aloes weighing about a hundred pounds. So they took Jesus' body, and wrapped it with the spices in bandages, in the Jewish way of preparing bodies for burial. There was a garden at the place where Jesus had been crucified, and in the garden was a new tomb in which no one had yet been laid. So because it was the Jewish Preparation day, and the tomb was close by, they put Jesus there.

§144. JESUS APPEARS TO MARY MAGDALENE

JOHN 20:1–18

On the day after the Sabbath very early in the morning while it it was still dark, Mary of Magdala went to the tomb, and she saw that the stone had been removed from it. So she ran away and went to Simon Peter and the other disciple who was dear to Jesus, and said to them, "They have taken the Master out of the tomb, and we do not know where they have put him." So Peter and the other disciple went out of the city and started for the tomb. And they both ran, and the other disciple ran faster than Peter and got to the tomb first. And he stooped down and saw the bandages lying on the ground, but he did not go in. Then Simon Peter came up behind him, and he went inside the tomb, and saw the bandages lying on the ground, and the handkerchief that had been over Jesus' face not on the ground with the bandages, but folded up by itself. Then the other disciple who had reached the tomb first went inside too, and saw and was convinced. For they did not yet understand the statement of Scripture that he must rise from the dead. So the disciples went home again. But Mary stood just outside the tomb, weeping. And as she wept she looked down into the tomb, and saw two angels in white sitting where Jesus' body had been, one at his head and one at his feet. And they said to her, "Why are you weeping?" She said to them, "They have taken my Master away, and I do not

know where they have put him." As she said this she turned around and saw Jesus standing there, but she did not know that it was he. Jesus said to her, "Why are you weeping? Who are you looking for?" She, supposing that he was the gardener, said to him, "If it was you, sir, that carried him away, tell me where you have put him, and I will take him away." "Mary!" said Jesus. She turned and said to him in Hebrew, "Rabbouni!" which means Master. Jesus said to her, "You must not cling to me, for I have not yet gone up to my Father, but go to my brothers and say to them that I am going up to my Father and your Father, to my God and your God." Mary of Magdala went and declared to the disciples, "I have seen the Master!" and she told them that he had said this to her.

§145. JESUS APPEARS TO THE TWELVE

JOHN 20:19–25

When it was evening on that first day after the Sabbath, and the doors of the house where the disciples met were locked for fear of the Jews, Jesus came in and stood among them and said to them, "Peace be with you!" Then he showed them his hands and his side, and the disciples were full of joy at seeing the Master. Jesus said to them again, "Peace be with you! Just as my Father sent me forth so I now send you." As he said this he breathed upon them, and said, "Receive the holy Spirit! If you forgive any men's sins, they are forgiven them, and if you fix any men's sins upon them, they will remain fixed." But Thomas, one of the Twelve, who was called the Twin, was not with them when Jesus came in. So the rest of the disciples said to him, "We have seen the Master!" But he said to them, "Unless I see the marks of the nails in his hands, and put my finger into them, and put my hand into his side, I will never believe it!"

§146. THE FAITH OF THOMAS AND THE FAITH OF ALL BELIEVERS

JOHN 20:26–29

A week after, the disciples were again in the house, and Thomas was with them. Although the doors were locked, Jesus came in and stood among them, and said, "Peace be with you!" Then he said to Thomas, "Put your finger here and look at my hands, and take your hand and put it in my side, and be no longer unbelieving, but believe!"

Thomas answered him, "My Master and my God!" Jesus said to him, "Is it because you have seen me that you believe? Blessed be those who believe without having seen me!"

§147. THE CONCLUSION OF THE GOSPEL

JOHN 20:30–31

There were many other signs that Jesus showed before his disciples which are not recorded in his book. But these have been recorded so that you may believe that Jesus is the Christ, the Son of God, and through believing you may have life as his followers.

§148. APPENDIX

§1. OTHER APPEARANCES OF JESUS TO HIS DISCIPLES

JOHN 21:1–23

After this Jesus again showed himself to the disciples at the Sea of Tiberias, and he did so in this way. Simon Peter, Thomas called the Twin, Nathanael, of Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus were all together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, and that night they caught nothing. But just as day was breaking, Jesus stood on the beach, though the disciples did not know that it was he. So Jesus said to them, "Children, have you any fish?" They answered, "No." "Throw your net in on the right of the boat," he said to them, "and you will find them." They did so, and they could not haul it in for the quantity of fish in it. Then the disciple who was dear to Jesus said to Peter, "It is the Master!" When Simon Peter heard that it was the Master, he put on his clothes, for he had taken them off, and sprang into the sea. The rest of the disciples followed in the boat, for they were not far from land, only about a hundred yards dragging in the net full of fish. When they landed they saw a charcoal fire burning, with a fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." So Simon Peter got into the boat, and hauled the net ashore, full of large fish, a hundred and fifty-three of them, and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared to ask him who he was, for they knew it was the Master. Jesus went and got the bread and gave it to them, and the fish also. This was the third time that Jesus showed himself to his disciples, after he had risen from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, are you more devoted to me than these others are?" Peter said to him, "Yes, Master, you know that I love you." Jesus said to him, "Then feed my lambs!" Again Jesus said to him a second time, "Simon son of John, are you devoted to me?" He said to him, "Yes, Master, you know that I love you." Jesus said to him, "Then be a shepherd to my sheep!" Jesus said to him a third time, "Simon, son of John, do you love me?" Peter was hurt because the third time Jesus asked him if he loved him, and he answered, "Master, you know everything, you can see that I love you." Jesus said to him, "Then feed my sheep! I tell you, when you

were young, you used to put on your own girdle and go where you pleased, but when you grow old, you will stretch out your hands and someone else will put a girdle on you and take you where you have no wish to go." He said this to show the kind of death by which Peter was to honor God; and after he had said it he said to Peter, "Follow me!" Peter turned and saw following them the disciple who was very dear to Jesus, who at the supper leaned back on Jesus' breast and said, "Master, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "But, Master, what about him?" Jesus said to him, "If I wish him to wait till I come, what does it matter to you? You must follow me." So the story spread among the brothers that this disciple was not going to die. But Jesus did not tell him that he was not going to die; he said, "If I wish him to wait till I come, what does it matter to you?"

§2. THE GUARANTY OF THE TRUTH OF THE GOSPEL

JOHN 21:24, 25

It is this disciple who testifies to these things and who wrote them down, and we know that his testimony is true. There are many other things that Jesus did, so many in fact that if they were all written out, I do not suppose that the world itself would hold the books that would have to be written.

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